

INDIVIDUAL SPIRITUAL BEINGS AND THEIR INFLUENCE IN THE SOULS OF HUMAN BEINGS

SPIRITUAL BEINGS AND THEIR EFFECTS VOLUME 2

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Anthroposophy and Psychoanalysis 1

CONSIDERING on this occasion the lectures which I am having to give just now in Zürich, [Anthroposophy and the Science of the Soul (Nov. 5), Anthroposophy and Spiritual Science (Nov. 7), Anthroposophy and Natural Science (Nov. 12), Anthroposophy and Social Science (Nov. 14).] I am freshly reminded that one can hardly come into touch with the spiritual life of that city in any broad sense at present without giving some attention to what is now called *analytical psychology*, or *psychoanalysis*. And various considerations connected with this realization have decided me to introduce what I have to say today with a short enumeration of certain points in analytical psychology, in psychoanalysis. We shall link it then with further remarks.

We have often noted how important it is for the researcher in the field of anthroposophical spiritual science, to connect his considerations with what is offered by the moving forces of our own age. It may be said that all sorts of people who feel drawn to psychoanalysis today are earnestly searching for the spiritual foundations of existence, for the inner realities of the soul of man. And it may be called a

curious characteristic of our own time that so many of our contemporaries are becoming aware of quite definite, and most peculiar forces in the human soul. The psychoanalysts belong to those who, simply through the impulses of the age, are forced to hit upon certain phenomena of soul life.

It is especially important also not to remain entirely oblivious of this movement, because the phenomena of which it takes cognizance are really present, and because in our own time they intrude themselves for various reasons upon the attention of human beings. Today they *must* become aware of such phenomena.

On the other hand it is a fact that the people who concern themselves with these things today lack the means of knowledge required for the discussion and, above all, for the understanding of them. So that we may say: psychoanalysis is a phenomenon of our time, which compels men to take account of certain soul processes, and yet causes them to undertake their consideration by inadequate methods of knowledge. This is particularly important because this investigation, by inadequate methods of knowledge, of a matter that quite obviously exists and challenges our present human cognition leads to a variety of serious errors, inimical to social life, to the further

development of knowledge, and to the influence of this development of knowledge upon social life.

It may be said that even less than half-truths are, under certain circumstances, more harmful than complete errors. And what the psychoanalysts bring to light today can be regarded only as an assortment of quarter-truths.

Let us consider a few excerpts from the research magazine of the psychoanalysts. What is called psychoanalysis today had its origin in a medical case observed by a Vienna interne, a Dr. Breuer, in the eighteen-eighties. Dr. Breuer, with whom I was acquainted, was a man of extraordinarily delicate spirituality besides what he was as a physician. He was interested to a high degree in all sorts of aesthetic, and general human problems. With his intimate manner of handling disease, it was natural that *one* case, which came under his observation in the eighties, was particularly interesting to him.

He had to treat a woman who seemed to be suffering from a severe form of hysteria. Her hysterical symptoms consisted of an occasional paralysis of one arm, dreamy conditions of various kinds, reduction of consciousness, a deep degree of sleepiness, and

besides all this, forgetfulness of the usual language of her every day life. She had always been able to speak German; it was her native language, but under the influence of her hysteria could no longer do so; she could speak and understand only English.

Breuer noticed that when this woman was in her dreamy condition she could be persuaded, by a more intimate medical treatment, to speak of a certain scene, a very trying past experience. Now I will make clear to you from the description of the case given by the Breuer school, how the woman in her half-conscious condition, sometimes artificially induced, gave the impression that her hysteria was connected with a severe illness of her father, through which he had passed a long time before. Breuer could easily hypnotize a patient, and when he had placed her under hypnosis and encouraged her to speak of it, she told of an experience she had had during her father's illness. She had helped with the nursing, and always came back to this definite experience. I will quote from the report: [The following quotations are translations of passages from C. G. Jung's *Die Psychologie der unbewussten Prozesse. Ein Ueberblick über die moderne Theorie und Methode der analytischen Psychologie*, Zürich, 1917.]

“On one occasion she was watching at night in great anxiety and tension, for the sick man had a high fever, and a surgeon was expected from Vienna to perform an operation. Her mother had left her for a time, and Anna (the patient) sat by the sickbed, her right arm across the back of the chair. She fell into a kind of waking dream, and saw, as if issuing from the wall, a black snake approaching, to bite her father. ...”

Men of the present day are always stricken by materialism, so we find in the report at this point the following suggestion, which is of no value whatever:

(“It is very probable that in the meadow behind the house there were a few snakes which had frightened the girl previously, and which now furnished material for the hallucination.”)

That is only an interpolated remark, to which you may attach importance, or not — it does not matter. The point is that the snake seemed to her to come out of the wall to bite her father.

“She wanted to fight off the creature, but was as if paralyzed; the right arm hanging over the back of the chair had gone to sleep and became anaesthetized

and paralyzed and, as she looked at it, the fingers changed into little snakes tipped with skulls.”

All this was beside her father’s sick bed.

“She probably tried to chase away the snake with the lamed right hand, and so associated the anaesthesia and lameness with the snake hallucination. When this had disappeared she wished, in her fright, to pray, but every language failed her. At last she remembered an English nursery rhyme, and could continue to think and pray in this language.”

The whole illness originated from this experience. From it there had remained the paralysis of one hand, reduction of consciousness in varying degrees, and inability to express herself in any language but English. Dr. Breuer then noticed that the condition was ameliorated whenever he had her tell this story, and he based his treatment upon this fact. By means of hypnosis he drew from her little by little all the details, and really succeeded in bringing about a marked improvement in her condition. The patient got rid of the matter, as it were, by uttering and communicating it to another.

Breuer and his collaborator Freud, in Vienna, who were both influenced, as was natural at this period, by

the school of Charcot [Jean Martin Charcot, French M.D. (1825-1893).] in Paris, diagnosed this case as a psychic trauma, a psychic wound, what is called in England a “nervous shock.” The psychic shock was supposed to consist of this experience at her father’s bedside, and to have had an effect upon the soul similar to that of a physical wound upon the body.

It must be noted that from the beginning Breuer conceived the whole affair as a *soul* illness, as a matter of the inner life. He was convinced from the beginning that no anatomical or physiological changes could have been shown, no causes, for example, such as changes in the nerves leading from the arm to the brain. He was convinced from the start that he was dealing with a fact within the soul.

They were inclined in these early days to regard these cases as induced by wounds of the soul, shocks, etc. Very soon, however, because of Dr. Freud’s active interest, theories took on a different character. With Freud’s further development of the subject Dr. Breuer was never fully in accord. Freud felt that the theory of soul wounds would not do, did not cover these cases, and thus far Breuer agreed with him. I will remark in parenthesis that Dr. Breuer was a very busy practicing physician, thoroughly grounded in science, an

excellent pupil of *Nothnagel* [Hermann Nothnagel, M.D. (1841-1905).] and because of external circumstances alone never became a professor. We may well believe that if Breuer, instead of remaining one of the busiest physicians in Vienna, with little time for scientific research, had obtained a professorship and so been able to follow up this problem, it might have assumed a very different form!

But from then on Dr. Freud took especial interest in the matter. He said to himself: the theory of trauma does not explain these cases. We need to determine under what conditions such a soul wound develops. For it might be said with justice that many girls had sat beside a father's sickbed with equally deep feelings, but without producing the same results. The unscientific layman deals with such problems promptly by the extraordinarily profound explanation that one is predisposed to such symptoms while another is not. Although very "profound," this is the most absurd solution that can be arrived at, is it not? For if you explain things that occur on the basis of predisposition, you can easily explain everything in the world. You need only say: the predisposition for a certain thing exists.

Of course serious thinkers did not concern themselves with such ideas, but sought the real conditions. And Freud believed that he had discovered them in cases like the following. You will find innumerable similar cases in the literature of the psychoanalysts today, and it may be admitted that an immense amount of material has been collected in order to decide this or that point within this field. I will describe this one case, making it as comprehensible as possible. Its absolute historical accuracy is not important to us.

There was a woman with other guests at an evening party, a gathering of friends to bid good-bye to the mistress of the house, who had become nervous and was about to leave for a health resort abroad. She was to leave on that evening, and after the party had broken up, and the hostess departed, the woman whose case we are describing was going with other supper guests along the street when a cab came around the corner behind them (not an automobile — a cab with horses), driven at a great pace. In the smaller cities people returning home at night often walk in the middle of the street instead of on the sidewalk. (I do not know if you have noticed this). As the cab rushed towards them the supper guests scattered to right and left on to the sidewalks, with the

exception of this one woman whom we are considering. She ran along the street in front of the horses, and all the driver's cursing and swearing and the cracking of his whip could not deflect her. She ran until she came to a bridge where she tried to throw herself into the water in order to avoid being run over. She was rescued by passersby, and returned to her party, being thus preserved from a serious accident.

This performance was of course connected with the woman's general condition. It is due, undoubtedly, to hysteria if a person runs along the middle of the street in front of horses, and the cause of such an action had to be discovered. Freud, in this and similar cases, examined the previous life back to childhood. If, even at an early age, something happened that was not assimilated by the soul, it could create a tendency which might be released later by any sort of shock.

And in fact such an experience was found in the childhood of the woman in question. She was taken driving as a child, and the horses became frightened and ran away. The coachman could not control them, and when they reached the river bank he sprang off, ordering the child to jump too, which it did, just before the horses plunged into the river. Thus the shocking incident was there, and a certain association of horse

with horse. At the moment when she realized her danger from the horses she lost control of herself, and ran frantically in front of them instead of turning aside — all this as an after-effect of the childhood experience. You see that the psychoanalysts have a scientific method, according to present-day scientific ideas. But are there not many who have some such experience in childhood without such a reaction, even with the association of horse with horse? To this single circumstance something must be added to produce a “predisposition” to run in front of horses, instead of avoiding them.

Freud continued his search, and actually found an interesting connection in this case. The woman was engaged to be married, but was in love with two men at the same time. One was the man to whom she was engaged, and she was sure that she loved him best; but she was not quite clear about that, only halfway so; she loved the other also, this other being the husband of her best friend, whose farewell supper had taken place that evening. The hostess, who was somewhat nervous, took her departure, and this woman left with the other guests, ran in front of the horses, was rescued, and brought back quite naturally into the house she had just left. Further inquiry elicited the fact that in the past there had existed a

significant association between the lady and this other man, the husband of her best friend. The love affair had already taken on “certain dimensions,” let us say, which accounted for the nervousness of her friend, as you may easily imagine. The physician brought her to this point in the story, but had difficulty in persuading her to continue. She admitted at last that when she came to herself in her friend’s house, and was again normal, the husband declared his love to her. Quite a “remarkable case,” as you see!

Dr. Freud went after similar cases, and his researches convinced him that the hysterical symptoms, which had been attributed to a psychic “trauma” or wound, were due instead to love, conscious or unconscious. His examination of life experiences showed that circumstances might greatly differ, indeed in the most characteristic cases, that these love stories might never have risen into the consciousness of the patient at any time.

So Freud completed what he called his neurosis theory or sexual theory. He considered that sexuality entered into all such cases. But such things are extraordinarily deceptive. To begin with, there is everywhere at the present time an inclination to call sex to your aid, for the solution of any human

problem. Therefore we need not wonder that a doctor who found it to be a factor in a certain number of cases of hysteria set up such a theory.

But on the other hand, since analytical psychology is carrying on a research with inadequate tools, this is the point at which the greatest danger begins. The matter is dangerous first, because this longing for knowledge is so extremely tempting, tempting because of present circumstances, and because it may always be proved that the sex connection is more or less present. Yet the psychoanalyst Jung, who wrote *Die Psychologie der unbewussten Prozesse* (see the above quotations that are translations of passages from C. G. Jung's *Die Psychologie der unbewussten Prozesse. Ein Ueberblick über die moderne Theorie und Methode der analytischen Psychologie*, Zürich, 1917.), Professor Jung of Zürich does not share the opinion that Freud's sexual "neurosis theory" covers these cases. He has instead another theory.

Jung noted that Freud has his opponents. Among them is a certain *Adler*. This Adler takes a quite different viewpoint. Just as Freud tested large numbers of cases, and settled upon sex as the original cause (you can read it all in Jung's book), so Adler approached the problem from another side, and

decided that this side is more important than the one that Freud has placed in the foreground.

Adler — I will only generalize — found that there was another urge that played quite as important a role in the human being as the sexual impulse emphasized by Freud. This was the desire for power, power over one's environment, the desire for power in general. The "will to power" is even regarded by *Nietzsche* as a philosophical principle, and as many cases may be found to support the power-impulse theory as Freud found for his sexual theory.

One need only begin "analyzing" hysterical women to find that such cases are not at all rare. Assume for example that a woman is hysterical and has spasms — heart spasms are a favorite in such cases — as well as all sorts of other conditions. The home is stirred up, the whole environment, everything possible is done, doctors are summoned, the patient greatly pitied. In short, she exercises a tyrannical power over her environment. A reasonable person knows that in such a case there is really nothing the matter, even though such patients are aware of their condition and suffered from it. They are in reality perfectly healthy — but ill when they wish to be. You may diagnose them as well and ill at the same time. They do of course fall down

when they faint in a heart spasm, but they fall as a rule on the rug, not on the bare floor! These things may be observed.

Now this subconscious lust for power leads very easily to hysterical conditions. Adler investigated the cases at his disposal from this particular standpoint, and found everywhere when hysterical symptoms appeared that somehow the lust for power had been aroused and driven into unhealthy extremes. Jung said to himself: "Oh well, one cannot say that Freud is wrong; what he observed is there, and one cannot say that Adler is wrong; what he observed is also there. So it is probably sometimes one way, and sometimes the other!"

That is quite reasonable; it *is* sometimes one way and sometimes another. But Jung built upon this a special theory. This theory is not uninteresting if you do not take it abstractly, simply as a theory, but see in it instead the action of our present-day impulses, especially the feebleness of our present knowledge and its inadequacy. Jung says: there are two types of people. In one type *feeling* is more developed, in the other *thinking*.

Thus an “epoch-making” discovery was made by a great scholar. It was something that any reasonable man could make for himself within his own immediate environment, for the fact that men are divided into thinking men and feeling men is sufficiently obvious. But scholarship has a different task: it must not regard anything as a layman would, and simply say: in our environment there are two types of people, feeling people and intellectuals — it must add something to that. Scholarship says in such a case: the one who feels his way into things sends out his own force into objectivity; the other draws back from an object, or halts before it and considers. The first is called the *extroverted* type, the other the *introverted*. The first would be the feeling man, the second the intellectual one. This is a learned division, is it not? ingenious, brilliant, really descriptive up to a point — that is not to be denied!

Then Jung goes on to say; In the case of the extraverted type (that of the man who lives preferably in his feelings), there exist very frequently in the subconscious mind intellectual concepts, and he finds himself in a collision between what is in his consciousness and the intellectual concepts that float about subconsciously within him. And from this

collision all sorts of conditions may arise, conditions mainly characteristic of the feeling type.

In the case of those who occupy themselves more with the mind, the men of reason, the feelings remain down below, swarm in the subconscious, and come into collision with the conscious life. The conscious life cannot understand what is surging up. It is the force of the subconscious feelings, and because man is never complete, but belongs to one of these two types, circumstances may arise that cause the subconscious mind to revolt against the conscious, and may frequently lead to hysterical conditions.

Now we must say that Jung's theory is simply a paraphrase of the trivial idea of the feeling and the reasoning man, and adds nothing to the facts. But from all this you need must realize that men of the present are at least beginning to notice all sorts of psychic peculiarities, and so concern themselves that they ask what goes on within a man who shows such symptoms. And they are at least so far along that they say to themselves: These are not due to physiological or anatomical changes. They have already outgrown bare materialism, in that they speak of psychic phenomena. So this is certainly one way in which

people try to emerge from materialism, and to reach some knowledge of the soul.

It is, however, very peculiar, when you look at the subject more closely, to see into what strange paths people are led by the general inadequacy of their means of cognition. But I must emphatically point out that men do not realize into what they are being driven, and neither do their supporters, readers, and contemporaries. Thus, rightly regarded, the matter has actually a very dangerous side, because so much is not taken into consideration. In the subconscious mind itself there is a commotion, it is the theories which agitate in the subconscious. It is really strange. People set up a theory in regard to the subconscious, but their own subconsciousness is agitated by it. Jung pursues the matter as a physician, and it is important that psychological questions should be handled from that standpoint, therapeutically, and that many should be striving to carry over the matter into pedagogy. We are no longer confronted by a limited theory, but by the effort to make it into a cultural fact.

It is interesting to see how someone like Jung, who handles this matter as a physician, and has observed, treated, and apparently even cured all sorts of cases, is driven further and further. He says to himself: when

such abnormal psychological symptoms are found, a search must be made in order to discover any incidents of childhood which may have made such an impression on the human soul life as to produce after-effects. That is something especially sought for in this field: after-effects of something that happened in childhood. I have cited an example which plays quite a role in the literature of psychoanalysis: the association of horse and horse.

Later, however, Jung came upon the fact that in many of the cases of *genuine* illness it cannot be proved, even if you go back to his earliest childhood, that the patient as an individual is suffering from any such after-effects. If you take into consideration everything with which he has come in contact, you find the conflict within the individual, but no explanation of it. So Jung was led to distinguish *two* subconsciousnesses: first the *individual* subconsciousness, concealed within the human being. If in her childhood the young woman jumped out of a carriage and received a shock, the incident has long since vanished from her consciousness, but works subconsciously. If you consider this subconscious element (made up of innumerable details), you get the personal or individual subconsciousness. This is the first of Jung's differentiations.

But the second is the *superpersonal* subconsciousness. He says: There are things affecting the soul life which are neither in the personality nor in the matter of the outside world, and which must be assumed therefore as present in a soul world.

The aim of psychoanalysis is to bring such soul contents into consciousness. That is supposed to be the healing method: to bring everything into consciousness. Thus the physician must undertake to extract from the patient, not only what he has experienced individually from his birth on, but also something that was not in the outside world and is of a soul nature. This has driven the psychoanalysts to say that a man experiences, not only what he goes through after his physical birth, but also all sorts of things that preceded his birth — and that all this creates disorder within him. A man who is born today experiences thus subconsciously the Oedipus Saga. He not only learns it in school; he *experiences* it. He experiences the Greek gods, the whole past of mankind. The evil of this consists in the fact that he experiences it subconsciously. The psychoanalyst must therefore say — and he does go so far — that the Greek child also experienced this but, since he was told about it, he experienced it consciously. Man experiences it today, but it only stirs within him — in

the thoughts of the extraverted man, in the subconscious feelings of the introverted type. It growls like demons.

Now consider the necessity that confronts the psychoanalyst if he is true to his theory. He would have to take these things seriously and say simply that when a man grows up and may be made ill by his relation to that which stirs within him — a relation of which he knows nothing — that this connection must become conscious, and it must be explained to him that there is a spiritual world inhabited by different gods. For the psychoanalyst goes so far as to say that the human soul has a connection with the gods, but it is a cause of illness in that the soul knows nothing of it.

The psychoanalyst seeks all sorts of expedients, sometimes quite grotesque. Let us assume that a patient comes and displays this or that hysterical symptom, because he is afraid of a demon — let us say — a fire demon. Men of earlier periods believed in fire demons, had visions of them, knew about them. Present-day people still have connections with them (the psychoanalyst admits that), but these connections are not conscious; no one explains that

there are fire demons, so they become a cause of illness.

Jung however goes so far as to assert that the gods, to whom man is unconsciously related, become angry and revenge themselves, this revenge showing itself as hysteria. Very well, it amounts then to this: such a present-day man who is mistreated by a demon in his subconscious mind, does not know that there are demons, and cannot achieve any conscious relation with them because — that is superstition! What does the poor modern man do then, if he becomes ill from this cause? He projects it outwardly, that is to say he looks up some friend whom he had liked quite well, and says: This is the one who is persecuting and abusing me! He feels this to be true, which means that he has a demon which torments him, and so projects it into another man.

Often psychoanalysts, in treating such a case, deflect this projection upon themselves. Thus it often happens that patients, in a good or evil sense, make the doctor into a god or a devil.

So you see the physician of the present day is forced to say to himself: Men are tormented by spirits, and because they are taught nothing about them, cannot

take possession of them in consciousness, they become therefore tormenting spirits among themselves, project their demons outwardly, persuade one another of all sorts of demoniacal nonsense, etc. And how disastrous this is assumed to be by the psychoanalysts is shown by the following case which Jung describes. He says: "Certain of my colleagues claim that the soul energies that spring from such torment, must be deflected into another channel." Let us turn back then to one of the elementary cases of psychoanalysis. A patient comes, whose illness was caused, according to her psychoanalytical confession, by her having been in love, many years before, with a man whom she did not get. This had remained with her. Of course she might be annoyed by a demon, but in most cases observed by the doctors it turns out that something has happened in the individual subconsciousness, which they classify separately from the super-personal subconscious. The doctors try to divert this immature fantasy or to transform it. If a love-thirsty soul can be persuaded to make use of her accumulated affections in humanitarian services, perhaps as head of a charitable institution, it may turn out well. But Jung himself says: "It is not always possible thus to divert this energy. Energies so implanted in the soul have often a certain definite *potential* which cannot be directed." Very well, I have

no objection to this expression, but wish only to point out that it is a translation of what the layman often discusses, and the way in which he often expresses himself. But Jung describes a case which is interesting, and a good example of the fact that these potentials cannot always be directed.

An American, a typical man of today, a self-made man, the efficient head of a business that he had built up, having devoted himself to his work and achieved a great success, thought then: I shall soon be forty-five, and have done my bit! Now I will give myself a rest. So he decided to retire, bought himself an estate with autos and tennis courts, and everything else that belonged to it, intending to live in the country, and simply to draw his dividends from the business. But when he had been for a time on his estate he ceased to play tennis or to drive his car, or to go to the theater. He took no pleasure in the gardens that were laid out, but sat in his room alone, and brooded. It hurt him *there*, and *there, everything* hurt him. Actually his head hurt, then his chest, and then his legs. He could not endure himself, ceased from laughter, was tired, strung up, had continual headache — it was horrible. There was no illness that a doctor could diagnose! It is often that way with men of the present, is it not? They are perfectly healthy, and yet ill. The doctor said:

“This trouble is psychic. You have adapted yourself to business conditions, and your energies will not readily take another course. Go back to business. That is the only suggestion that I can make.” The man in question grasped this, but found that he was no longer any good at business! He was just as ill there as at home.

From this Jung rightly concludes that you cannot easily deflect energy from one potential to another, nor even turn it back again when you have failed. This man came to him for treatment. (You know many people come to Switzerland bringing such illnesses and non-illnesses!) But he could not help this American. The trouble had taken too strong a hold; it should have been handled earlier.

You see from this that the therapy of deflection has also its difficulties, and Jung himself offers this example. Important facts are met everywhere which — I now may say — will be successfully dealt with only by spiritual science or Anthroposophy, in accordance with exact knowledge. But there they are, and people notice them. The questions are there. It will be discovered that the human being is complicated, and not the simple creature presented to us by the science of the 19th century. The psychoanalyst is confronted by a remarkable fact which is quite inexplicable by the

science of today. In Anthroposophy, together with the information given in my lectures, you will easily find an explanation, but I can come back to the point in case you do not find it. It may happen, for example, that someone becomes hysterically blind, that is, his blindness is an hysterical symptom. This is possible. There are hysterically blind people, who could see, yet do not — who are psychically blind. Now such people are sometimes partially cured — *partially*; they begin to see again, but do not see everything. Sometimes such an hysterically blind man recovers sufficient sight to see people, all but their heads! Such a half-cured person goes along the streets, and sees everyone without a head. That really occurs, and there are even stranger symptoms.

All this may be dealt with by spiritual science — anthroposophically oriented spiritual science — and in a lecture that I gave here last year you may find an explanation of the inability to see the heads of people. [Lecture given at Dörmach, August 5, 1916.] But the present psychoanalyst is faced by all these phenomena. And so much confronts him that he says to himself: It may be quite disastrous for a man to be connected with the superpersonal unconscious; but for God's sake (the psychoanalyst does not say 'for God's sake,' but perhaps 'for science's sake') do not

let us take the spiritual world seriously! It does not enter their minds to consider the spiritual world seriously. Thus something very peculiar happens. Very few notice what strange phenomena appear under the influence of these things. I will call to your attention something in Jung's book *Die Psychologie der unbewussten Prozesse*, [see the above quotations that are translations of passages from C. G. Jung's *Die Psychologie der unbewussten Prozesse. Ein Ueberblick über die moderne Theorie und Methode der analytischen Psychologie*, Zürich, 1917.] recently published, which will show you where the psychoanalyst lands today. I shall have to read you a passage.

“According to this example” (these are examples showing that a man has within him, not only the contents of his present personal life, but far-back connections with all sorts of demonic, divine, or spiritual forces, etc.) — “According to this example of the genesis of new ideas from the store of the primeval pictures” — (here he does not call them ‘gods’ but ‘primeval pictures’) — “we will take up the further description of the transference processes. We saw that the libido, in those apparently preposterous and curious fantasies, had seized upon its new object, namely the contents of the absolute unconscious.”

(The absolute unconscious is the superpersonal unconscious, not the personal.) “As I have already said, the uncomprehended projection of the primeval pictures upon the physician involves a danger for the further treatment that must not be under-estimated.” (The patient transfers his demons to the doctor. That is *one* danger.) “The pictures contain not only the best and greatest of all that mankind has thought and felt, but also every infamous and devilish deed of which men have been capable.”

Just think! Jung has come so far as to perceive that a man has subconsciously within him all the most fiendish crimes, as well as the most beautiful of all that mankind has been able to think and feel. These people cannot be persuaded to speak of Lucifer and Ahriman, [Compare Rudolf Steiner, *The Luciferic and Ahrimanic Influences in their Relation to Man*, 1918, reprinted in *Anthroposophie*, Vol. 17, Book 2, p. 159.] but they agree upon the preceding statement, which I shall read to you once more:

“The pictures contain not only the best and greatest of all that mankind has thought and felt, but also every infamous and devilish deed of which men have been capable. If the patient cannot distinguish the personality of the physician from these projections,

then every possibility of mutual understanding is lost, and the human relationship becomes hopeless. If, however, the patient avoids this Charybdis he falls into the Scylla of the *introjection* of these pictures, that is to say that he attributes their qualities not to the physician but to himself.” (Then he himself is the devil.) “This danger is equally serious. In projection he staggers between an extravagant and morbid adulation and a hateful contempt for his physician. In introjection he falls into a ridiculous self-deification, or a moral self-laceration. The mistake that he makes each time is in attributing to himself the contents of the absolute unconscious. So he makes himself into a god or a devil. Here lies the psychological reason why men have always needed demons, and were never able to live without gods — except a few particularly clever Western specimens of yesterday and the day before, supermen whose god being dead, have made gods of themselves, rationalistic pocket size gods with thick skulls and cold hearts.”

Thus you see, the psychoanalyst is driven to say: The human soul is so made that it needs gods, that gods are necessary to it, for it becomes ill without them. Therefore it has always had them. Men need gods. The psychoanalyst ridicules men, saying that when they lack other gods they make gods of

themselves, but “rationalistic pocket size gods with thick skulls and cold hearts. The idea of God” (he says further), “is simply a necessary psychological function of an irrational nature. ...”

To describe the necessity of the God-concept *in these terms* is as far as one can go by the methods of natural science! Man must have a God; he needs him. The psychoanalyst knows that. But let us read to the end of the sentence:

“The idea of God is simply a necessary psychological function of an irrational nature, which has nothing to do with the question of the actual existence of God.”

When you read the complete sentence you run upon the great dilemma of the present day. The psychoanalyst proves to you that man becomes ill and useless without his God, but says that this need has nothing to do with the existence or non-existence of God. And he continues:

“For this latter question” (namely, of the existence of God,) “belongs to the most stupid questions that can be framed. Man knows well enough that he cannot conceive a God, much less imagine that he really exists, or that there can be any occurrence not conditioned by natural causes.”

Now I beg of you, here you find — here you are standing at the point where you may catch at things. The things are there, knocking upon the doors of knowledge. Seekers are also there. They admit an absolute necessity, but when that necessity is stated as a serious question they consider it one of the stupidest that can be suggested.

You see, you have there one of the points in the cultural life of today from which you may note exactly what is always avoided. I can assure you that, in their examination and knowledge of the soul, these psychoanalysts are far ahead of what is offered in current psychiatry by the universities. They are not only far beyond ordinary university psychiatry and psychology, but in a certain sense they are right to look down upon this dreadful so-called science. But one may catch them in any such passage, showing as it does what mankind is actually facing in the attitude of contemporary science.

Many do not recognize this. They do not realize the force of belief in authority. There has never been such faith in authority, nor has it ever reigned so absolutely as in the subconscious mind today. One asks again and again: Just what do you do as physicians when

you handle hysterical cases? You seek something in the subconscious mind that is not solved within consciousness. Yes, but you find repeatedly just such a subconscious content in the case of the theorists. If you lift it into full consciousness it turns out to be exactly what has been murmuring in the subconsciousness of the modern doctors and their patients. And all our literature is so saturated with it that you are in daily and hourly danger of imbibing it. And since it is only through *spiritual science* that men may become aware of these things, many take them up unknowingly, draw them into their subconsciousness, where they remain.

This psychoanalysis has at least pointed out that the reality of the soul is to be accepted as such. They do that. But the devil is everywhere at their heels; I mean that they are neither able nor willing to approach spiritual reality. Therefore you find in all sorts of places the most incredible statements. But present humanity has not the degree of attention necessary to perceive them. We should naturally expect any reader of Jung's book to fall off his chair under the table at certain sentences, but men of the present do not do that; so only think how much of it must lie in the subconsciousness of modern humanity. Yet for this very reason, because these psychoanalysts see how

much there is in the subconscious — and they do see it — they look upon many things differently from other people. In his Preface Jung says something, for example, part of which is not bad.

“The psychological processes which accompany the present war, above all the incredible depravity of public opinion, the mutual calumnies, the undreamed of fury of destruction, the flood of lies, and men’s inability to halt the bloody demon, are all adapted to set before the eyes of thinking humanity the problem of the restlessly slumbering, chaotic realm of the subconscious. This war has shown pitilessly to the cultured man that he is still a barbarian, and at the same time what an iron rod of correction awaits him should it again occur to him to hold his neighbor responsible for his own bad character. The psychology of the single individual corresponds to the psychology of the nations.”

And now comes a sentence which makes you wonder what to do with it.

“What the nations do is done by each individual, and so long as the individual does it the nation will do it too. Only a change in the attitude of the individual

can bring about a change in the psychology of the nation.”

These sentences, placed side by side, show how destructively this thinking works. I ask you if it is sensible to say: “What the nations do is done by each individual?” It would be equally reasonable to ask: Could an individual do it without nations doing it too? It is nonsense, is it not, to say things like that. The unfortunate thing is that even prominent thinkers are impressed by it. And this sort of thinking is not only to become therapy, but take the lead in pedagogy. This again is founded upon the justifiable longing to introduce into pedagogy a new soul and spiritual element. Are conclusions to be accepted which were reached by entirely inadequate methods of cognition? These are nowadays the important questions.

We shall return to the matter from the standpoint of anthroposophical orientation, and throw light upon it from a broader horizon. Then we shall see that one must set about it in a much bigger way, in order to succeed with these things at all. But they must be handled concretely. The problems which as yet have been investigated only by the old, inadequate methods, must be placed in the light of anthroposophical knowledge.

Take, for example, the problem of Nietzsche. Today I will only suggest it; tomorrow we shall consider such problems more thoroughly. We know already from former lectures: [Lectures given at Dörmach, October 14, 20, 21, 26, 27, 28; November 2, 3, 4, 1917.] from 1841 to 1879 battle of spirits above; from 1879 on, the fallen spirits in the human realm. In future such and similar things must of necessity play a role whenever a human life is studied. For Nietzsche was born in 1844. For three years before he descended to earth his soul was in the spiritual realm in the midst of the spirit battle. During his boyhood Schopenhauer was still living, but died in 1860, and only after his death did Nietzsche devote himself to the study of Schopenhauer's writings. The soul of Schopenhauer cooperated from above in the spiritual world. That was the real relationship. Nietzsche was reading Schopenhauer, and while he was absorbing his writings Schopenhauer was working upon his thoughts.

But how was Schopenhauer situated in the spiritual realm? From 1860 through the years when Nietzsche was reading his books, Schopenhauer was in the midst of the spiritual battle that was still being fought out on that plane. Therefore Schopenhauer's inspiration of Nietzsche was colored by what he himself gathered

from the battle of spirits in which he was involved. In 1879 these spirits were cast down from heaven upon the earth. Up to 1879 Nietzsche's spiritual development had followed very curious paths. They will be explained in the future as due to the influence of Schopenhauer and of Wagner. In my book *Friedrich Nietzsche, a Fighter against his Time*, you may find many supporting details. Wagner had up to that time no particular influence except that he was active on earth. For Wagner was born in 1813; the battle of spirits only began in 1841. But Wagner died in 1883, and Nietzsche's spiritual development took its peculiar direction when Wagner's influence began. Wagner entered the spiritual world in 1883, when the battle of spirits was over, and the defeated spirits had been cast to earth. Nietzsche was in the midst of things when the spirits began to roam around here on earth. Wagner's post mortem influence upon Nietzsche had an entirely different object from that of Schopenhauer.

Here begin the super-personal but definite influences, not those abstract demonic ones, of which the psychoanalyst speaks. Humanity must resolve to enter this concrete spiritual world, in order to comprehend things which are obvious if only the facts are tested. In the future Nietzsche's biography will

state that he was stimulated by that Richard Wagner who was born in 1813, and took part up to 1879 everything that led to the brilliant being whom I described in my book; that he had the influence of Schopenhauer from his sixteenth year, but that Schopenhauer was involved in the spiritual battle that was fought upon the super-physical plane before 1879; that he was exposed to Wagner's influence after Wagner had died and entered the spiritual world, while Nietzsche was still here below, where the spirits of darkness were ruling.

Jung considers this a fact: that Nietzsche found a demon, and projected it without upon Wagner. Oh well — projections, potentials, introverted or extraverted human types — all words for abstractions, but nothing about realities! These things are truly important. This is not agitation for an anthroposophical world-conception for which we are prejudiced. On the contrary, everything *outside* of anthroposophy shows how necessary this conception is for present-day humanity!

Anthroposophy and Psychoanalysis 2

HAVE designated what is called *analytical psychology* or *psychoanalysis* as an effort to gain knowledge in the soul realm by inadequate means of cognition. Perhaps nothing is so well adapted to show how, at the present time, everything urges the attainment of the anthroposophically orientated spiritual science, and how on the other side, subconscious prejudices lead men to oppose a spiritually scientific consideration of the facts. Yesterday I showed you by definite examples what grotesque leaps modern erudition is obliged to take when it ventures upon soul problems, and how to detect these leaps in the mental processes of modern scholars. It was pointed out that one of the better psychoanalysts — Jung — divided patients into two classes: the thinking type, and the feeling type. From this starting point he assumed that in cases of the thinking type, subconscious feelings force their way up into consciousness and produce soul conflicts — or in the opposite type, that thoughts in the subconscious mind arise and conflict with the life of feeling.

Now it might be suggested that these things will be fought out in scientific discussion, and that we might wait until people make up their minds to overcome the subconscious prejudice against anthroposophical spiritual science. But passive waiting becomes impossible in that such things do not confine themselves to the theoretical field, but encroach upon life practice and cultural development. And psychoanalysis is not content to occupy itself with therapy alone, which might be less dubious since there seems to be little difference — I said *seems* — between it and other therapeutical methods; but it is trying to extend itself to pedagogy, and to become the foundation of a teaching system. This forces us to point out the dangers residing in quarter-truths in a more serious manner than would be called for by mere theoretical discussion.

Much that relates to this matter can be decided only with the passage of time, but today we shall have to enlarge the scope of our examination in order to throw light upon one aspect or another. First of all I wish to call to your attention that the facts which lie before the psychoanalyst really point to an important spiritual sphere which present-day man does not wish to enter in an accurate and correct manner, but would prefer to leave as a sort of nebulous, subconscious

region. For our present sickly, materialistically infected approach, even in this domain, likes nothing better than a vague, mystical drifting among all sorts of incomplete or unexecuted concepts. We find the most grotesque, the most repulsive mysticism right in the midst of materialism, if you take mysticism to mean a desire to swim about in all sorts of nebulous thinking, without working out your world-conception into clear, sharply outlined concepts. The domain into which recognized facts are pushing the psychoanalysts is the field of extra-conscious intelligence and reasoning activity. How often I have dealt with these matters — without going into details, but merely mentioning them, since they are taken for granted by students of spiritual science. How often I have reminded you that reasoning, intellectual activity, cleverness are not confined to the human consciousness, but are everywhere, that we are surrounded by effective mental activity as we are surrounded by air, interwoven with it, and the other beings as well.

The facts before the psychoanalyst might easily refer to this. I quoted to you yesterday the case described by Jung in his book, *Die Psychologie der unbewussten Prozesse*. It had to do with a woman who, having left an evening party with other guests,

was frightened by horses, ran in front of them along the street to the river where she was rescued by passers-by, brought back to the house that she had left, where she had a love scene with her host. From the standpoint of Freud or Adler the case is easily explained on the basis of the love-drive or the power-drive, but this diagnosis does not reach the vital point. Its foundation is reached only by realizing that consciousness does not exhaust the cleverness, calculation, the artfulness of what penetrates man as intelligence, and by realizing that the laws of life are not limited by the laws of consciousness.

Consider this case. We can at least raise the question: What did the woman really want, after she had been one of the party, and had seen her friend depart for the health resort? She wanted the opportunity for what actually happened, she wanted a legitimate excuse to be alone with the master of the house. Of course this had nothing to do with what was in her consciousness, what she realized and admitted. It would not have been “proper,” as we say. Something had to be brought about that need not be avowed, and we shall reach the real explanation by allowing for her subconscious, designing intelligence, of which she was herself unaware. Throughout the entire evening she had wanted to bring about a conversation with her

host. If one is less clever a poor choice is made of means, if more clever a better choice. In this case it may be said that in the woman's ordinary consciousness, which admitted scruples as to what was proper or improper, allowed or not allowed, the right means could not have been chosen for the end in view. But in that which was stored below the layer of the ordinary consciousness the thought was incessantly active: I must manage a meeting with the man. I must make use of the next opportunity that presents itself in order to return to the house.

We may be sure that if the opportunity with the horses had not offered itself, supported by association with the earlier accident, she would have found some other excuse. She needed only to faint in the street, and would have been brought back to the house at once, or she would have found some other expedient. The subconsciousness looked beyond all the scruples of the ordinary consciousness, taking the attitude that "the end justifies the means," regardless of whether they would or would not harmonize with ideas of propriety and impropriety.

In such a case we are reminded of what Nietzsche, who surmised many of these things, called the *great* reason in contrast with the *small* reason, the all-

inclusive reason that does not come into consciousness, that acts below the threshold of consciousness, leading men to do many things which they do not consciously confess to themselves. Through his ordinary outer consciousness the human being is in connection first with the world of the senses, but also with the whole physical world, and with all that lives within it. To the physical world belong all the concepts of propriety, of bourgeois morality, and so forth, with which man is equipped.

In his subconsciousness man is connected with an entirely different world, of which Jung says: the soul has need of it because it is related to it, but he also says that it is foolish to inquire about its real existence. Well, it is this way: as soon as the threshold of consciousness is crossed, man and his soul are no longer in merely material surroundings or relations, but in a realm where thoughts rule, thoughts which may be very artful.

Now Jung's view is quite correct when he says that modern man, the so-called man of culture, needs particularly to be mindful of these things. For present culture has this peculiarity, that it forces down numerous impulses into the subconsciousness, which then assert themselves in such a way that irrational

acts — as they are called — and irrational general conduct result. When the “power-urge” or the “love urge” are mentioned, it is because in the moment that man and his soul enter the subconscious regions they come nearer to the realm where these instincts rule; not that they are in themselves causes, but that man with his subconscious intelligence plunges into regions where these impulses are effective.

That woman would not have gone to so much exertion for anything that interested her less than her love affair. It required an especial preoccupation for her subconscious cunning to be aroused. And that the love impulse so often plays an important role is due simply to the fact that the love interest is so very common. If the psychoanalysts would only turn more of their attention in other directions, cease to concentrate upon psychoanalytic sanatoriums, where the majority of the inmates seem to me to be women — (the same reproach is cast upon anthroposophical institutions but, I think, with less justice), — if they were more experienced in other fields, which is of course sometimes the case, if there were a greater variety of cases in the sanatoriums, a more extensive knowledge might be obtained.

Let us assume that a sanatorium was equipped for giving psychiatric treatment especially to people who had become nervous or hysterical from playing the stock market. Then the existence of other things in the subconscious mind could be established with as much reason as the love-urge, introduced by Freud. Then it would be seen with what detailed cunning, and artful subconscious processes, the man acts who plays the stock market. Then, through the usual methods of elimination, sexual love would be seen to play a very small part, yet the subtleties of subconscious acuteness, of subconscious slyness, could be studied at their height. Even the lust for power could not always be designated as being the primary impulse, but altogether different instincts would be found ruling those regions, in which man submerges himself with his soul. And if in addition a sanatorium could be equipped for learned men who had become hysterical — forgive me! — it would be found that their subconscious actions seldom lead back to the love-motive. For those with any thorough knowledge of facts in this field realize that, under present conditions, scholars are seldom driven to their chosen science by “love,” but by quite different forces which would show themselves if brought to the surface by psychoanalysis. The all-inclusive fact is that the soul is led from the conscious down into the subconscious

regions where man's unconquered instincts rule. He can master these only by becoming aware of them, and spiritual research alone can lift them into consciousness.

Another inconvenient truth! For of course it forces the admission, to a point far beyond what the psychoanalyst is prepared to admit, that man in his subconscious mind may be a very sly creature, far more sly than in his full consciousness. Even in this field, and with ordinary science, we may have strange experiences. There is a chapter on this subject in my book *Riddles of the Soul* [Rudolf Steiner, *Von Seelenrätseln*, not translated (yes it is).] In it I deal with the strictures upon Anthroposophy, found in a book entitled *Vom Jenseits der Seele*, [*Beyond the Limits of the Soul*. (This book has not been translated into English. Ed.)] and written by that academic individual Dessoir. This second chapter of my book *Riddles of the Soul* will be a nice contribution to thinking people who would like to form an opinion of present scholarly ethics. You will see when you read this chapter what kind of opposition must be encountered. I will mention, of all the points therein indicated, one or two only which are not unconnected with our present theme.

This man makes all sorts of objections to this and that, founded upon passages taken from my books. In a very neat connection he tells how I distinguish consecutive periods of culture: the Indian, the old Persian, the Chaldean-Egyptian, the Graeco-Latin, and now we live in the *sixth*, he says, “according to Steiner.”

This forces us to refute these misstatements in a schoolmasterly manner, for it shows us the only way to get at such an individual. How does Max Dessoir come to assert, in the midst of all his other nonsense, that I said we are living in the sixth postatlantean culture period? It may be easily explained if you have any practice in the technique of philological methods. I was connected for six years and a half with the Goethe Archives in Weimar, learned there a little about the usual procedure, and could easily show, according to philological methods, how Dessoir came to attribute to me this statement regarding the *sixth* culture period. He had been reading my book *Occult Science, an Outline*, in which there is a sentence leading to a description of our present fifth postatlantean culture period. In it I say that there are long preparations and, in one section, that events taking place in the 14th and 15th centuries were prepared in the fourth, fifth, and *sixth centuries*. About five lines further on I say

that the sixth century was a preparation for the fifth culture period. Dessoir, reading superficially, turned back hastily as scholars do, to the place that he had noted in the margin, and confused what was said about the *culture period* with what had been stated further back about the fourth, fifth, and sixth *centuries*. Thus he says “*sixth culture period*” instead of fifth because his eye had moved backward a few lines.

You see with what a grand superficiality such a person works. Here we have an example of how such “scholarship” may be philologically shown up. In this literary creation such mistakes run through the entire chapter. And while Dessoir affirms that he has studied *a whole row* of my books, I could prove, again philologically, which ones of mine compose this “whole row.” He had read — and but slightly understood — *The Philosophy of Spiritual Activity*, for he devotes a sentence to it that is utter nonsense. And he read *Occult Science*, but in such a way as to bring out the kind of stuff that I have described. He read in addition the small work *The Spiritual Guidance of Man*, and the little pamphlets on *Reincarnation and Karma*, and *Blood is Quite a Special Fluid*. These are all that he read, as may be shown by his comments. He read nothing else. These are our present ethics of

scholarship. It is important once in a way to expose, in such a connection, the erudition of the present day. Out of the long list of my books he chooses a very small number, and founds upon them, with quite perverted thinking, his whole statement. Many of our scientists today do exactly the same thing. When they write about animals, for example, they usually have for a foundation about as much material as Professor Dessoir extracted from my books.

Quite a pretty chapter could be written from observations of Dessoir's subconscious mind. He himself, however, in a special passage in his book, permits us to take account of his subconsciousness. He relates rather grotesquely that when he is lecturing it often happens that his thoughts go on without his full conscious direction, and that only by the reaction of his audience does he recognize that his thoughts have taken a line independent of his attention. He tells that quite naively. But only think! From this fact he embarks upon extended consideration of the many peculiarities of human consciousness. I have pointed out somewhat "gently" that Dessoir thus strangely reveals himself. I said at first: It cannot be possible that he means himself. In this case he must simply be identifying himself with certain clumsy lecturers, and speaking in the first person. It would be imputing to

him a good deal to suppose that he is describing himself. But he really does exactly that. Well, in the discussion of such matters many odd things must be noted.

He disposed of *The Philosophy of Spiritual Activity* by one remark, with the addition of a sentence that is Dessoirish, but did not originate with me. The whole matter is crazy. He says at the same time “Steiner’s *first* book, the *The Philosophy of Spiritual Activity*.” This forces me to point out that this book forms the close of a ten year period of authorship, and to offer this incident as an example of academic ignorance, and ethics. I know of course that although I have shown how incorrect his statements are, people will say again and again: “Well, Dessoir has refuted Steiner.” — I know it very well. I know that it is speaking against walls to try to break through what men imagine they have long since got rid of — belief in authority!

But this chapter alone will prove the difficulties against which spiritual science must struggle because it insists upon clear, sharply outlined concepts, and concrete spiritual experiences. There is no question of logic with such an individual as Dessoir, and a lack of

logic characterizes in the broadest sense our present so-called scientific literature.

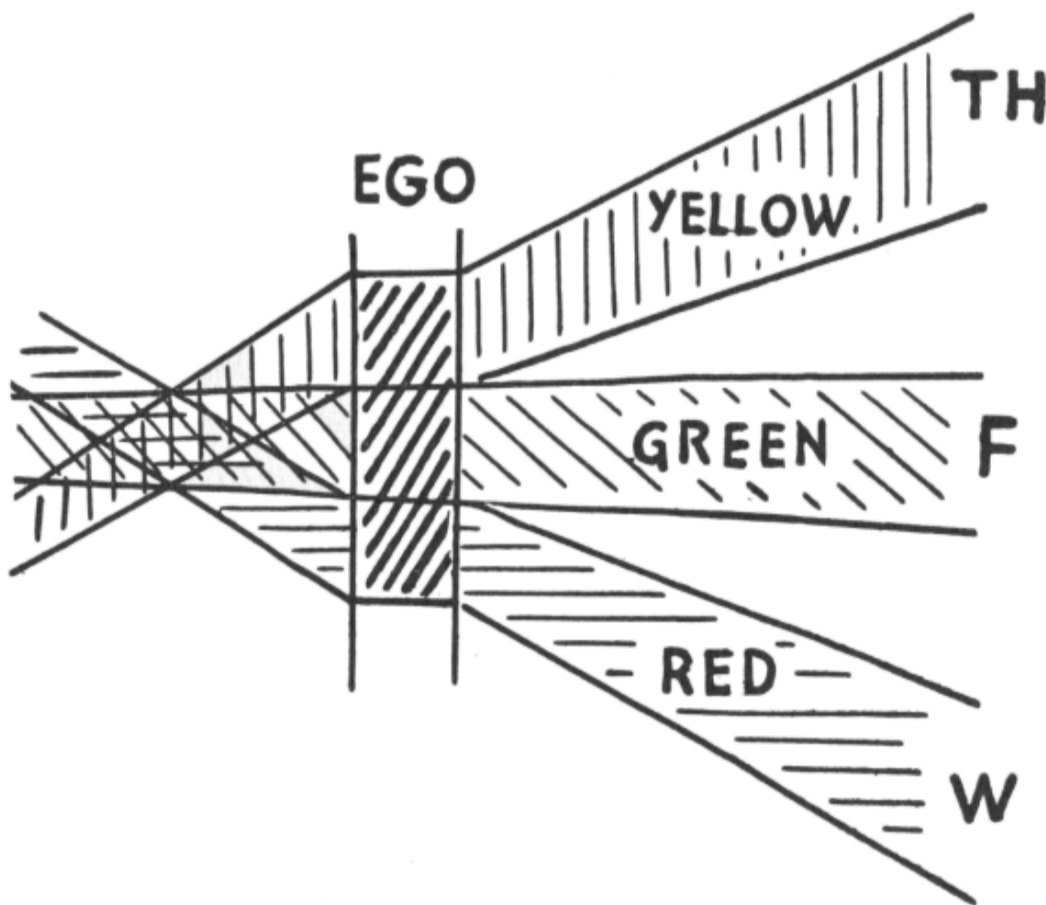
These are the reasons why official learning, and official spiritual trends, even if they work themselves away from such inferiority as the university psychiatry or psychology, are not in a position to make good because they lack the smallest equipment for a genuine observation of life. So long as it is not realized how far from genuine research and from a sense for reality that really is which poses as scientific literature — I do not say, as science, but as scientific literature — and often forms the content of university and especially of popular lectures — so long as this authoritative belief is not broken through, there can be no cure. These things must be said, and are compatible with the deepest respect for real scientific thinking, and for the great achievements of natural science. That these things are applied to life in such contradictory fashion must however be recognized.

After this digression let us return to our subject. Dessoir takes the opportunity to combine objective untruth with calumny in his remark regarding the little pamphlet *Spiritual Guidance of Man*. He feels it to be especially irritating that I have indicated important *subconscious action of spiritual impulses* by showing

that a child while building its brain manifests greater wisdom than it is conscious of later. A healthy science ought to take its starting point from such normal effects of the subconscious, yet it needs something in addition. If you take up the book *Knowledge of the Higher Worlds* you will find mention of the *Secret of the Threshold*. In the explanation of this “secret” it is stated that in crossing the threshold into the spiritual world a kind of separation takes place, a sort of differentiation of the three fundamental powers of the soul: thinking, feeling, and willing. Remember in the part dealing with the Guardian of the Threshold, the explanation that these three forces, which act together in ordinary consciousness in such a way that they can hardly be separated, become independent of each other. If I sketch them, this narrow middle section (see drawing) is the boundary between the ordinary consciousness and that region in which the soul lives in the spiritual world. Thinking, feeling, and willing must be so drawn as to show *this* as the range of will (red), but bordering upon the realm of feeling (green), and this in turn borders upon the realm of thinking (yellow). But if I were to indicate their direction after crossing the threshold into the spiritual world, I should have to show how thinking (yellow) becomes independent upon the one hand; feeling (green, right) separates itself from thinking, will becomes

independent too (red, right), as I sketch it here diagrammatically, so that thinking, feeling, and willing spread out from one another like a fan.

You will find this described in my book *Knowledge of the Higher Worlds*. That these three activities, which before passing the threshold border upon each other but work separately, interact in the right way and do not come into confusion is due to the fact that the threshold has, so to speak, a certain breadth in which our



ego itself lives. If our ego acts normally, has perfect soul health, then the interaction of thinking, feeling, and willing is so regulated that they do not collide with one another, but mutually influence each other. It is the essential secret of our ego that it holds thinking, feeling, and willing beside each other, so that they can affect each other in the right way, but do not mix in any accidental fashion. Once across the threshold into the spiritual world there is no danger of this since the three faculties then separate.

Certain philosophers (such as Wundt, for example), insist that the soul must not be described as threefold because it is a unity. Wundt, too, confuses everything. The facts are that in the spiritual world thinking, feeling, and willing originate in a threefold manner, yet in the soul on earth they act as a unity. That must be taken into consideration, and if it be claimed, as recently reported, that Anthroposophy recognizes three souls though there exists but one, and that Anthroposophy has therefore no reasonable argument — then the answer must be that the unity of man is not impaired by the fact that he has two hands.

But now we are considering the relation of the ego to the soul-forces that work within it, and their action beyond the threshold of consciousness in the spiritual

world. (Drawing, middle and right). An opposite condition may be brought about if the ego has been weakened in any way. Then the threshold is crossed, as it were, in the opposite direction (See drawing, left). Then thinking swerves aside (yellow, left), mingles with feeling (green, left), and willing (red, left), and confusion results. This happens if thinking is exposed in any way to the danger of not being properly confined, so that it asserts itself unwarrantably in the consciousness. Then, because the ego is not working as it should, thinking slides into the sphere of feeling or of will. Instead of working side by side, thinking mixes itself with feeling, or will, the ego being for some reason unable to exert its normal power.

This is what has happened in the cases described by the psychoanalysts as hysterical or nervous. Thinking, feeling, and willing have swung to the opposite side, away from the healthy direction that would lead them into the spiritual world. If you have any gift for testing and proving you may easily see how it comes about. Take the case of the girl sitting by the sickbed. Her strong ego-consciousness was reduced by loss of sleep and anxiety. The slightest thing might cause thinking to leave its track alongside of feeling and to run over into it. Then thought would be at once submerged in the waves of feeling, which are far stronger than the

waves of thought, and the result in such a case is that the whole organism is seized by the tumult of feeling. This happens in the instant that thinking ceases to be strong enough to hold itself apart from feeling.

It is seriously demanded of the human being that he learn more and more to hold his thinking apart from the waves of feeling and will. If thinking takes hold subconsciously of the waves of feeling something abnormal results. (See drawing: at the right is the superconscious, in the middle the conscious, at the left the subconscious). This is extremely important.

Now you may readily imagine that in this modern life, when people are brought into contact with so much that they do not properly understand and cannot appraise, thoughts continually run over into feelings. But it must be remembered that thinking alone is oriented upon the physical plane; feeling is no longer confined to the physical plane, but stands in connection, by its very nature, with the spiritual plane as well. Feeling has really a connection with all the spiritual beings who must be spoken of as real. So that if a man with inadequate concepts sinks into his feeling-life, he comes into collision with the gods — if you wish to express it thus — but also with evil gods. And all these collisions occur because a man is

submerged with no reliable means of knowledge. He must so submerge if he spends more time in the sphere of feeling than in the ordinary sphere of reason. In the sphere of feeling man cannot emancipate himself from his connection with the spiritual world. Even if, in this materialistic age, he does free himself in the realm of the intellect, he always enters the region of feeling with inadequate concepts, and so he *must* become ill.

What then is the real remedy, and how are men to be restored to health? They must be guided to concepts that reach out to include the world of feelings; that is to say that modern man must again be told of *the spiritual world*, and in the most comprehensive terms. Not the individually adapted therapeutic instructions of the psychoanalysts are meant, but the spiritual science which is applicable to all humanity. If the concepts of spiritual science are really accepted — for not everyone takes them in who only listens to lectures, or reads about them — but if they are really absorbed there will be no further possibility of the chaotic intermingling, in the subconscious, of the three spheres of the soul: thinking, feeling, and willing, which is the basis of all the hysteria and nervousness noted by the psychoanalysts.

For this, however, a man needs the courage to approach a direct experience of the operation of spiritual worlds, the courage to recognize that we are living now in a crisis that is connected with another (the established date being 1879), another crisis with painful consequences from which we are still suffering. I told you yesterday that many things must be considered from standpoints other than the materialistic ones of our own time, and I chose Nietzsche as an illustration.

Nietzsche was born in 1844. In 1841 the battle began in the spiritual world, of which I have already spoken, and Nietzsche was for three years in the midst of it, absorbing from it all possible impulses, and bringing them down with him to earth. Richard Wagner, born in 1813, took at first no part in it. Read Nietzsche's early writings, and notice the combative tone, almost every sentence showing the after-effects of what he experienced spiritually from 1841 to 1844. It gave a definite coloring to all the writings of Nietzsche's first period.

It is further of importance — as I have also explained — that he was a lad of sixteen when Schopenhauer died, and started at that time to read his works. A real relation ensued between the soul of Schopenhauer in

the spiritual world and that of Nietzsche on earth. Nietzsche read every phrase of Schopenhauer so receptively that he was penetrated by every corresponding impulse of their author. What was Schopenhauer's object? He had ascended into the spiritual world in 1860 when the battle was still raging, and wanted nothing so much as to have the power of his *thoughts* continued through his works. Nietzsche did carry forward Schopenhauer's thoughts, but in a peculiar way. Schopenhauer saw when he went through the gate of death that he had written his books in an epoch threatened by the oncoming spirits of darkness, and with the struggle before him of these spirits against the spirits of light, he longed to have the effects of his work continued, and formed in Nietzsche's soul the impulse to continue his thoughts. What Nietzsche received from the spiritual world at this period contrasted strikingly with what was happening upon the physical plane in his personal relations with Richard Wagner. Nietzsche's soul life was composed in this way, and his career as a writer.

The year 1879 arrived. The battle that had been going on in the spiritual realms began to be transferred to earth after the fall of the spirits of darkness. Nietzsche was exposed by his whole Karma (in which I include his relations with the spiritual

world), to the danger of being driven by the spirits of darkness into evil paths. He had been inspired by the transcendent egoism of Schopenhauer to try to carry on his work. I do not mean to say that egoism is always bad. But when Wagner rose into the spiritual world in 1883 the spirits of darkness were below, so he came into an entirely different atmosphere, and he became Nietzsche's unselfish spiritual guide. He let him enter what was for him the proper channel, and allowed him to become mentally deranged at exactly the right moment, so that he never came consciously into dangerous regions. That sounds paradoxical, but it was really the unselfish way in which Wagner's soul affected Nietzsche from the purer realms above, rather than the manner in which Schopenhauer's soul acted, he being still in the midst of the battle, up in the spiritual world, between the spirits of darkness and the spirits of light. What Wagner wanted to do for Nietzsche was to protect him, so far as his Karma permitted, from the spirits of darkness, already descended upon earth.

And Nietzsche was protected to a great extent. If his last writings are read in the right spirit, eliminating the things that have sprung from strong oppositions, great thoughts will be discovered. I tried in my book *Nietzsche, a Fighter against his Time*, to show the

mighty thought impulses, detached from all his resisting impulses.

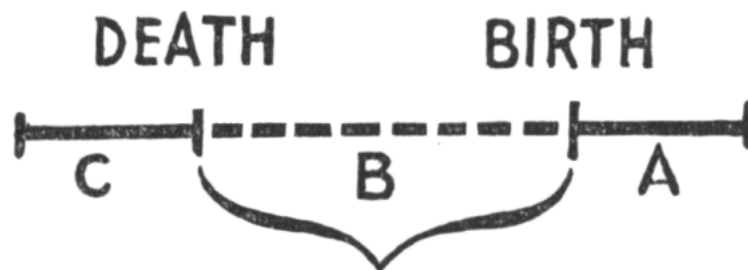
Yes, “the world is deep.” There is really some truth in Nietzsche’s own saying: “The world is deep, and deeper than the day divines.” So we must never try to criticize the wide regions of the spiritual life by means of our ordinary consciousness. The wise guidance of the worlds can be understood only if we can enter into that guidance, free from egoistic thoughts, even if we can fit the development of tragic happenings into the scheme of wisdom. If you wish to look into the heart of things you will come upon many uncomfortable places.

In future whoever wishes to evaluate a life like Nietzsche’s will make no progress if he describes only what happened in Nietzsche’s environment on earth. Our view of life will have to extend to the spiritual world, and we shall be pushed to this necessity by the kind of phenomena that the psychoanalyst today tries to master by such inadequate means of knowledge, but never will control. Therefore human society might be driven into regions of great difficulty if it yields to psychoanalysis, particularly in the field of pedagogy.

Why should this be? Consider the fact that thinking slips down into the sphere of feeling. Now as soon as a man lives with his soul in the sphere of feeling, he is no longer in the life that is bounded by birth and death or by conception and death, but lives in the whole world, the extended world. This represents the usual life span (See drawing, a); within the realm of feeling he lives also in the period from his last death to his birth into this present life (See drawing, b); and with his will he lives even in his previous incarnation (Drawing, c).

Think of the relation to pupil or patient of an instructor who wishes to proceed by the method of psychoanalysis. When he tries to deal with soul contents which have slipped down into the realm of feeling he lays hold, not only upon the man's individual life, but upon the all-inclusive life which extends far beyond the individual. For this all-encompassing life, however, there are between men no connections that may be handled by means of mere ideas. Such connections lead instead to genuine life-relationships. This is very important. Imagine the existence of such a connection between a psychoanalytic instructor and pupil. What takes place could not be confined to the realm of ideas which are conveyed to the pupil, but real karmic connections

would have to be established because one is really encroaching upon life itself. It would be tearing the individual in question out of his karma, changing the course of his karma. It will not do to handle that which extends beyond the individual in a purely individual manner. It must be treated instead in a universally human way. We are all brought together in a definite epoch, so there must be a mutual element which acts as soon as we go beyond the individual. That is to say: a patient cannot be treated by psychoanalysis, either therapeutically or educationally, as between individuals. Something universal



must enter, must enter even the general culture of the period, something which directs the soul to that which would otherwise remain subconscious; and that which draws the subconsciousness upward must become the milieu — *not* a transaction between individuals.

Here, you see, lies the great mistake that is being made. It has a terrific range and is of immense

importance. Instead of trying to lead them to the attainable knowledge of the spiritual world which is demanded by the times, the psychoanalysts shut all the souls who show any morbid symptoms into sanatoriums, and treat each one in the individual manner. It can lead only to the forming of confused karmic connections — what takes place does not bring to light the subconscious soul content, but simply forms a karmic tie between doctor and patient because it encroaches upon the individual.

You understand: we are dealing here with real, concrete life, with which it does not do to play, which can only be mastered if nothing is striven for in this field except what is *humanly universal*. These things must be learned by direct relations of human beings with the spiritual world. Therefore it would be useful if people were to stop talking abstractly as Jung does, saying that a man experiences subconsciously everything that mankind has been through, even all sorts of demons. He makes them into abstract demons, not realities, by saying that it is stupid to discuss their possible existence. He makes them into abstract demons, mere thought demons that could never make a man ill. They can exist only in consciousness, and can never be subconscious. That is the point: that people who give themselves up to such theories are

themselves working with so many unconscious ideas that they can never happen upon the right thing. They come instead to regard certain concepts as absolute, infallible; and I must ever repeat that when ideas begin to become absolute, men get into a blind alley, or reach a pit into which they fall with their thinking.

A man like Dr. Freud is obliged to stretch the sexual domain over the entire human being in order to make it account for every soul phenomenon. I have said to various people with psychoanalytic tendencies, whom I have met: A theory, a world-concept must be able to hold its own when you turn it upon itself, otherwise it crumbles into nothingness. The simple fallacy, if you extend it far enough, is an example. A Cretan says: All Cretans are liars. If it is said by a Cretan, and it is true, then it would be a lie, which causes the saying to annul itself. It will not do for a Cretan to say "All Cretans are liars," expecting the sentence to pass unchallenged. That is only a sample of absolutizing. But a theory should not crumble when turned upon itself. Just as the statement that all Cretans are liars would be a lie if made by a Cretan, so does the theory of universal sexuality crumble if you test it out by applying it to the subject itself. And it is the same with other things. You can understand such a principle for a long time without applying it vigorously, in

accordance with reality. But it will be one of the particular achievements of anthroposophically oriented spiritual science, that it cannot be turned in this manner against itself.

Individual Spirit Beings and the Undivided Foundation of the World 1

You will recall the studies in which we have tried to establish a relationship to the different premises and assertions of modern psychoanalysis. What mattered to me in those studies was to bring clarity into the concept of the “unconscious,” to show that the way in which the concept of the “unconscious” is commonly used in psychoanalysis is essentially unfounded. As long as one is unable to go beyond this concept, a purely negative concept, one cannot say more than that psychoanalysis works with insufficient methods of cognition on an especially challenging phenomenon today. Because the psychoanalysts strive to explore the soul and spirit and, as we have observed, even pursue this soul and spirit into a social life, one must admit that we have here a point of departure that is much more significant than what official academic science is able to offer in this realm. Because analytical psychology tries to intervene in life, however, through pedagogy, therapy, and soon, most likely, social and political means, the dangers related to this matter must be regarded with great concern. The question thus arises what it is essentially that the researchers of today cannot and do not wish to reach.

They recognize that there exists a soul nature beyond consciousness; they search for a soul beyond consciousness, but they cannot raise themselves to cognition of the spirit itself. Spirit can in no way be grasped through a concept of the unconscious, because an unconscious spirit is like a human being without a head. I have brought to your attention that there are people who under certain hysterical conditions walk about the streets and see in other human beings only their bodies, not their heads. It is a definite form of illness if one is unable to see a person's head. Among contemporary researchers, there are some who believe they are seeing the whole spirit. Since they represent the spirit as unconscious, however, they show immediately that they themselves have fallen prey to illusion, the illusion that there is an unconscious spirit, a spirit without consciousness, if we were to cross the threshold of consciousness, whether in the right way, as we have always described it in our spiritual scientific research, or in an ill, abnormal way, as in the cases that are usually submitted to psychoanalysts.

When one crosses the threshold of consciousness, one always enters a spiritual realm; regardless of whether one enters the subconscious or the super-conscious, one always enters a spiritual realm. This is

a realm, however, in which the spirit is conscious in a certain way, is developing some form of consciousness. Where there is spirit there is also consciousness. One must only seek the conditions under which the consciousness in question exists. Through spiritual science it is possible to recognize what type of consciousness a particular spiritual being has.

A week ago the case was presented here of the lady who left a social gathering and ran in front of some horses but then was prevented from jumping into a river and was carried back to the house from which she had fled. There she was brought together with the master of the house, because in some unclear, subconscious way she was in love with this man. In this case it may not be said that the spirit, which did not belong to this lady's consciousness, this spirit that pushed and led her, is an unconscious spirit or that it is an unconscious soul quality. Indeed, it is something extremely conscious. The consciousness of this demonic spirit that led the lady back to her unlawful lover, this demon is indeed much shrewder in its consciousness than the lady is in her muddle-headedness, that is to say her consciousness. When the human being in any way crosses the threshold of his consciousness, these spirits that become active

and powerful are not unconscious spirits. Such spirits become consciously active and powerful in their own right. The expression, “unconscious spirit,” as the psychoanalysts use it, has no sense whatsoever. If I were to speak merely from my own viewpoint, I could just as well say that the whole illustrious company sitting here is my unconscious if I were unfamiliar with it. Just as little may we describe as unconscious the spiritual beings that surround us and that take hold of the personality under particular conditions, as was the situation in this case that I related a week ago. They are subconscious; they are not actually grasped by the consciousness that lives directly within us, but in themselves they are fully conscious.

It is exceptionally important to know this — particularly for the task of spiritual science in our time — basically because the knowledge of a spiritual world that lies on the other side of the threshold and the knowledge of truly self-conscious individualities is not merely an achievement of today’s spiritual science but is actually an ancient knowledge. In earlier times it was only known through an ancient, atavistic clairvoyance. Today one knows it through other methods; one learns to know it gradually. The knowledge of actual spirits to be found outside of human consciousness — spirits living under different

conditions from human beings but standing in continuous relationship to human beings, spirits that can take hold of the human being in his thinking, feeling, and willing — this knowledge was always there. This knowledge was always considered the secret treasure of particular brotherhoods, who treated this knowledge within their circles as strictly esoteric. Why did they treat it in this way? To enlarge on this question would lead at this moment too far afield. It should be said, however, that individual brotherhoods were permeated with the earnest conviction that the majority of humanity was not sufficiently mature for this knowledge. Indeed, this was the case to a large extent. Many other brotherhoods, however, which are called brotherhoods of the left, were striving to retain this knowledge, because such knowledge, when taken possession of by a small group, would give this group power over others who did not possess such knowledge. There have always been endeavors whose aim was to secure power for certain groups over others. This could be achieved by considering a particular kind of knowledge as an esoteric possession but using it in such a way that the power over something quite different was expanded.

In our day it is particularly necessary to have real clarity in these matters. As you know — I have

enlarged on this in the last lectures — since 1879 humanity has been living in a very special spiritual situation. Since 1879, extraordinarily powerful spirits of darkness have been shifted from the spiritual world into the human realm, and those people who cling to the mysteries connected with this fact and retain them wrongfully within small groups could cause everything imaginable with these secrets. Today I shall show you exactly how certain mysteries that relate to present-day development can be used in a wrongful way. You must be careful, however, to consider coherently all that I say today, which will be of a more historic nature, with what I will add tomorrow.

You all know that for a long time attention has been drawn within our anthroposophical stream to the fact that this twentieth century is one that should bring about in the evolution of humanity a special relationship to the Christ. This relationship to Christ will come about in the course of the twentieth century, and already in the first half, as you know, will begin the phenomenon that has been suggested in my first Mystery Drama, in which for a large number of people Christ in the etheric will be an actual, existing being.

We know that we actually live in the age of materialism. We know that since the middle of the

nineteenth century this materialism has reached its climax. In reality, however, polarities must converge. It is exactly this climax of materialism within the evolution of humanity that must converge with the intensification in human evolution that leads to truly beholding Christ in the etheric. One can grasp that just the announcement of the mystery of beholding Christ, of this new relationship with humanity into which Christ will enter, would arouse ill-will and resistance from some human beings. These would be members of certain brotherhoods who wished to exploit the event of the twentieth century, this event of the appearance of the etheric Christ, who wished to use it for their own purposes and not allow it to become general human knowledge. There are brotherhoods, and brotherhoods always influence public opinion by allowing this or that to be publicized by such means as would be least noticed by people. There are certain occult brotherhoods who spread the message that the age of materialism has almost run its course, that in a certain way it is already past. These poor, pitiable, “clever people” — in quotation marks, of course — spread the doctrine in numerous assemblies, books, and societies that materialism has exhausted itself, that one can already grasp again something of spirit, but they can offer people nothing more than the word spirit and single phrases. These

people are more or less in the service of those who have an interest in saying what is not true, that materialism has been “ruined by bad management,” as it were. This is not true; on the contrary, materialistic thinking is in the process of growing. It will thrive most when people deceive themselves by believing that they are no longer materialists. The materialistic way of thinking is in the process of increasing and will continue to increase for about four or five centuries.

It is necessary, as has been frequently emphasized here, to grasp this fact in clear consciousness, to know that it is so. Humanity will come to a true healing when one works so thoroughly in the life of spirit that one knows absolutely that the fifth post-Atlantean epoch is there for the purpose of extirpating materialism from the general evolution of humanity. A more spiritual being, however, must counteract materialism. I have spoken in previous lectures about what people of the fifth post-Atlantean period must learn to meet, that is, the fully conscious struggle against evil rising up in the evolution of humanity. Just as in the fourth post-Atlantean cultural epoch the task lay in the struggle with birth and death, so we are now facing a struggle with evil. What matters now, therefore, is to grasp spiritual teaching in full

consciousness, not to cast sand into the eyes of contemporaries as if the devil of materialism did not exist. He will thrive increasingly. Those who deal with these matters in a wrongful way know about the event of the appearance of Christ as well as I do, but they deal with this event in a different way.

In order to understand this one must keep one's eyes on the following. Now that humanity has become what it has in the post-Atlantean time, the phrase that many people expound in their comfortable smugness is completely incorrect: "While we live here between birth and death, it is a matter of surrendering ourselves to life. If later, when we have passed through death, we then enter a spiritual world, that will reveal itself in good time and for that we can wait. Here we will enjoy life as if there were only a material world; if one enters a spiritual world through death, such a world will then reveal itself, if it really exists." This attitude is about as clever as the pledge that someone makes, saying, "As truly as there is a God in heaven, I am an atheist!" It is just about that intelligent, but it is the attitude of many who say, "It will be revealed after death how things are; meanwhile it is not at all necessary to occupy ourselves with spiritual science."

This attitude has always been contestable, but in the post-Atlantean period in which we live it becomes especially ominous, because it has been particularly urged upon human beings by the powers of evil. When man under the present conditions of evolution passes through the portal of death, he takes with him the conditions of consciousness that he has created for himself between birth and death. The person who has occupied himself under present circumstances exclusively with materialistic ideas, concepts, and sense impressions of the material, of the sense world, condemns himself after death to live in an environment in which only concepts defined during bodily life have bearing. The human being who has absorbed spiritual ideas enters the spiritual world legitimately, but one who has rejected spiritual ideas is forced to remain in a certain sense within earthly conditions until he — and this may endure for a long time — has learned there to absorb enough spiritual concepts that he can be carried by them into the spiritual world. Whether we absorb spiritual concepts or reject them therefore determines our environment on the other side of the threshold. Many of those souls — and this must be said with compassion — who have rejected or were hindered from absorbing spiritual concepts here in life are still wandering about on earth and, though dead, remain bound to the earthly

sphere. The soul of the human being, however, when no longer separated from its environment by the physical body — which can then no longer prevent the human soul from acting destructively — becomes a source of disturbance within the earthly sphere.

Let us study what I would like to characterize as the more normal situation, in which souls under present circumstances pass over into the spiritual world after death, souls who wished to know nothing at all about spiritual concepts and experiences. They become sources of disturbance, because they are retained within the earthly sphere. Only souls who here on earth have already been completely permeated by a certain relationship to the spiritual world pass through the portal of death in such a way that they can be received in the right way in the spiritual world. They will be carried away from the earthly sphere in such a way that they can spin threads to those remaining behind, threads that are continually being spun. We must be clear about this: the spiritual threads between the souls of the dead and those of us who are bound to them are not ruptured by death; they remain, are even closer, after death than they were here on earth. What I have said must be accepted as a serious, significant truth.

I am not the only one who has this knowledge; others are also aware that this is so at present. There are many, however, who exploit this truth in a terrible way. There are misguided materialists today who believe that material life is the only one, but there are also initiates who are materialists and who spread materialistic teaching through brotherhoods. You must not be misled into believing that these initiates are of the foolish opinion that there is no spirit or that the human being does not have a soul that can live independently of the body. You can be confident that one who has been truly initiated in the spiritual world would never surrender himself to the foolishness of believing in mere matter. There are many, however, who have a certain interest in encouraging the dissemination of materialism and who make all sorts of arrangements so that a large proportion of human beings believe only in materialism and are totally under its influence. There are brotherhoods that have at their head initiates who have exactly this interest in cultivating materialism and disseminating it. These materialists are well served when there is constant talk that materialism has already been overcome, for it is possible to further some causes by using words with antithetical meaning. How this is handled is often most complicated.

What is it that such initiates desire, these initiates who know quite well that the human soul is a purely spiritual being, a spiritual being fully independent of corporeality? What do these initiates desire who, in spite of knowing this, shelter and cultivate the materialistic thinking of human beings? These initiates desire that there should be as many souls as possible who here between birth and death absorb only materialistic concepts. Through this, these souls are prepared to remain in the earthly sphere. They become to a certain extent fastened to the earthly sphere. Picture to yourself that brotherhoods are established that clearly know this, that are thoroughly familiar with these circumstances. These brotherhoods prepare certain human souls so that they remain in the realm of the material. If these brotherhoods then arrange — which is quite possible through their infamous power — that these souls come after death into the region of the power-sphere of their brotherhood, then this brotherhood grows to tremendous strength. These materialists, therefore, are not materialists because they do not believe in the spirit — these initiate materialists are not so silly; they know full well the spirit's position. They induce souls to remain with matter even after death, however, in order to make use of such souls for their own purposes. From these brotherhoods, a clientele of

souls is thus produced who remain within the realm of the earth. These souls of the dead have within them forces that can be guided in the most diverse ways, with which one can bring about a variety of things and by means of which one can come to special manipulations of power in relation to those who have not been initiated in these things.

This is simply an arrangement of certain brotherhoods. In this matter, one can see clearly only if one does not allow oneself to be deceived by darkness and fog, does not permit oneself to be deceived by the belief that such brotherhoods either do not exist or that their activities are harmless. They are by no means harmless; they are, in fact, extremely harmful. They say that human beings should enter more and more deeply into materialism, that they should believe, according to the thinking of such initiates, that spiritual forces exist, to be sure, but that these spiritual forces are nothing other than certain forces of nature.

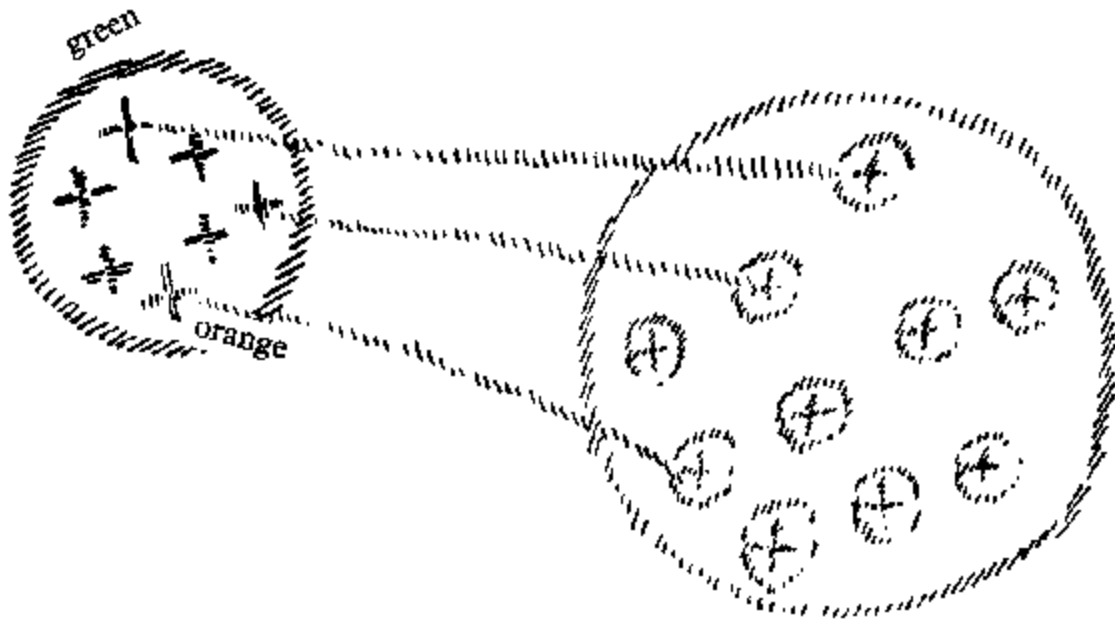


Diagram 5

I would like to characterize for you the ideal that such brotherhoods hold. One must exert a little effort to understand the situation. Picture for yourself, therefore, a harmless world of people who are somewhat led astray by today's prevailing materialistic concepts, who have strayed away a little from the old, established religious ideas. Picture for yourself such a harmless humanity. Perhaps we can picture it for ourselves graphically.

We imagine here the realm of such a harmless humanity (larger circle). As I said, this humanity is not completely clear about the spiritual world; led astray by materialism, they are unsure how they should conduct themselves toward the spiritual world. They

are especially unclear how they should act in relation to those who have passed through the portal of death. Let us assume that the realm of such a brotherhood is here (small circle, green). This brotherhood spreads the teachings of materialism; it is concerned that people think purely materialistic thoughts. In this way the brotherhood brings about the procreation of souls who remain in the earthly sphere after death. These would become a spiritual clientele for the lodge (see drawing, orange). This means that dead people have been created who would not leave the earthly sphere but would remain on earth. If the right preparations have been made, they can be retained in the lodges. In this way, therefore, lodges have been created that contain the living as well as the dead, but dead who are related to earthly forces.

The matter is directed so that these people hold sessions in the same way as was the case with the seances held during the course of the second half of the nineteenth century, about which I have often spoken. It may then happen — and I beg you to bear this in mind — that what occurs in these seances is directed by the lodge with the help of the dead. The true intention of the masters of those lodges, however, is that the human beings should not know that they are dealing with the dead but rather should believe

that they are dealing with higher forces of nature. People are made to believe that these are higher forces of nature, that psychism and the like are only higher forces of nature. The true concept of soul will be taken from them, and it will be said that, just as there is electricity, just as there is magnetism, so there are also such higher forces. The fact that these forces are derived from souls is concealed by those who are leaders in the lodge. Through this, however, these others, these harmless souls, gradually become completely dependent, dependent in their souls, upon the lodge, without realizing what is subjugating them, without realizing the source of what is actually directing them.

There is no remedy against this situation other than knowledge of it. When one knows about it, one is already protected. When one knows it to the extent that the knowledge has become an inner certainty, a real conviction, then one is protected. One must not, however, be too lazy in striving to gain knowledge of these things. It must be said, though, that it is never entirely too late. I have often brought the following to your attention: these things can become clear only gradually, and I can pull together only gradually the elements to bring you complete clarity. I have often made you aware that, in the course of the second half

of the nineteenth century, many brotherhoods of the West introduced spiritism experimentally to convince themselves through this test that they had gone as far with humanity as they had intended. It was a testing to see how far they were with humanity. In these seances they expected that people would say that there are higher forces of nature. Then they were disappointed, these brothers of the left, that people did not say this but rather said that in the seances spirits of the dead appear. That was a bitter disappointment for the initiates; that was exactly what they did not want, because it was just this belief in the dead that these initiates wished to take from man. Not the activity of the dead, not the activity of the forces of the dead, but this thought that the forces derive from the dead, this correct, significant thought, this was to be taken from man. The brothers see that this is a higher materialism; it is a materialism that not only denies the spirit but wishes to force the spirit into matter. They see that materialism has forms in which it can already be denied. One can say that materialism has disappeared — we are speaking already about spirit, but all of them speak about spirit in a vague way. It is very easy to be a materialist when all nature has been made into spirit in such a way that psychism emerges. What is important is that one is able to cast

one's glance into the concrete spiritual world, into concrete spirituality.

Here you have the beginning of what will become more and more intense in the next five centuries. These evil brotherhoods now are limiting themselves, but they are bound to continue their activity if they are not prevented, and they can only be prevented if one overcomes laziness toward the spiritual scientific world conception.

Through these seances, therefore, these brotherhoods betray themselves, so to speak. Instead of covering themselves, they have unveiled themselves through these seances. This showed that their scheme was not really quite successful. For this reason, the impulse sprang up within these same brotherhoods to strive to discredit spiritism for a time during the 1890s. In short, you can see how deeply incisive effects can be achieved in this way with the methods of the spiritual world. What we are dealing with here is the enhancement of power, exploiting certain evolutionary conditions that must emerge in the course of humanity's evolution.

This growing materialization of human souls, this imprisonment of human souls within the earthly

sphere — lodges are also in the earthly sphere — will be counteracted. If the souls therefore haunt the lodges and are to be effective there, they must be confined to the earthly. This striving, this impulse to work in the earthly sphere through the souls, is counteracted by the significant impulse of the Mystery of Golgotha. This impulse of the Mystery of Golgotha is also the healing of the world against the materialization of the soul. The way taken by Christ Himself is completely outside the will and intentions of human beings. No human being, therefore, no matter how knowledgeable — also no initiate — has influence over what Christ does, which will lead, in the course of the twentieth century, to the appearance about which I have spoken and of which you will find indications in the Mystery Dramas. This depends completely upon Christ Himself. Christ will exist in the earthly sphere as an etheric being. It depends upon the human being how he establishes a relationship to Him. On the appearance of Christ Himself, therefore, no one, no initiate however mighty, has any influence. It will come. I beg that you hold firmly to this. Arrangements can be made, however, for receiving this Christ event in this way or that, for making it effective.

These brotherhoods about which I have just spoken, which wish to confine the souls of human beings to

the materialistic sphere, strive for the Christ to pass unnoticed through the twentieth century, for His coming as etheric individuality to be unobserved by human beings. This striving evolves under the influence of a quite definite idea, under a definite impulse of will. These brotherhoods have the urge to conquer the sphere of influence that is to come through Christ in the twentieth century and to continue further, to conquer it for another being, about which we shall speak later in more detail. There are brotherhoods of the West who strive to battle the Christ impulse. They wish to place another individuality who has never yet appeared in the flesh but only as an etheric individuality, who is of a strong Ahrimanic nature, in place of Christ.

All these measures about which I have just spoken regarding the dead and so forth serve in the end the aim of leading human beings away from Christ, Who passed through the Mystery of Golgotha, and of securing the rulership of the earth for another individuality. It is a real struggle, not just something that I know of as abstract concepts or whatever but a real struggle. It is a real struggle that concerns itself with placing another being in place of the Christ being in the course of human evolution for the rest of the fifth post-Atlantean period and for the sixth and

seventh. It will be the task of a healthy, honest spiritual development to eradicate such strivings, which are in the true sense of the word anti-Christian, to remove them, to annihilate them. This can be achieved, however, only through clear insight. This other being whom the brotherhood wishes to substitute as ruler they will call "Christ"; they will actually designate him as the "Christ." What will be important will be to distinguish between the true Christ, Who, when He appears, will not be an individuality incarnated in the flesh, and the being that is distinguished from the true Christ by having never yet incarnated during earthly evolution. This other being is one who has only reached etheric embodiment, and he will be put by the brotherhoods in the place of Christ, Who is to pass by unobserved.

There we have the part of the battle concerned with counterfeiting the appearance of Christ in the twentieth century. He who observes life only on the surface, above all in outer discussions about Christ and the question of Jesus and so forth, does not look into the depths. This is the fog, the fumes with which people are deceived, diverting them from the deeper things, from what is the essential issue. When theologians debate about Christ, there is always in such discussions a spiritual influence from somewhere.

These people then encourage quite different aims and purposes from those in which they actually believe consciously.

This is just the danger of the concept of the unconscious, that people are driven into confusion even concerning such circumstances. These evil brotherhoods pursue their aims very consciously, but what the brotherhoods pursue consciously naturally becomes unconscious for those who have all kinds of superficial discussions and plans. One does not reach the heart of the matter, however, when one speaks about the unconscious, for this so-called unconscious is simply on the other side of the threshold of everyday consciousness. It is in that sphere in which the knowing one can unfold his plans. You see that this is essentially one side of the situation, that it is really so that a number of brotherhoods take an opposing stand, brotherhoods who wish to replace the activity of the Christ with the activity of another individuality. These brotherhoods arrange everything so that they can achieve their purpose.

Countering this are brotherhoods of the East, especially Indian brotherhoods, who wish no less significantly to interfere in the evolution of humanity. These Indian brotherhoods pursue yet another goal.

They have never developed the type of esotericism through which they could ensnare the dead into their realm, into the realm of the lodges. That is far removed from their purposes; they have no interest in such things. On the other hand, they also do not wish the Mystery of the Golgotha with its impulse to take hold of the evolution of humanity. They also do not wish this. It is not, however, that they do not wish it because the dead are at their disposal, as I indicated is the case with the brotherhoods of the West. They wish to fight against the Christ, Who will enter human evolution as an etheric individuality in the course of the twentieth century, not by substituting another individuality; for that purpose they would need the dead and these they do not have. Instead they wish to divert the interest away from this Christ. They do not wish to allow Christianity to become strong, these brotherhoods of the East, especially the Indian brotherhoods. They do not wish the interest in the true Christ, Who has passed through the Mystery of Golgotha, to flourish, the interest in the Christ Who had only a single incarnation for three years here on earth and Who cannot appear again on earth in a physical incarnation. They do not wish to make use of the dead in their lodges but something other than what were once simply living human beings. In these Indian, Eastern lodges, a different type of being is

made use of in place of the dead used by the Western lodges.

When a human being dies, he leaves behind his etheric body; it separates from him soon after death, as you know. Under normal conditions this etheric body is assimilated by the cosmos. This absorption is somewhat complicated, as I have shown you in many different ways. Before the Mystery of Golgotha, however, and even after Golgotha, particularly in the Eastern regions, something quite distinctive was possible. When the human being after death surrenders such an etheric body, certain beings are able to inhabit this etheric body; they then become etheric beings with these etheric bodies that have been laid aside by human beings. In Eastern regions, therefore, it now happens that not dead people but all kinds of demonic spirits are induced to inhabit etheric bodies laid aside by human beings. Such demonic spirits that inhabit the etheric bodies laid aside by human beings are taken into the Eastern lodges. The Western lodges thus have the dead who have been directly confined within matter; the Eastern lodges of the left have demonic spirits, spirits that do not belong to earthly evolution but who creep into earthly evolution by occupying the etheric bodies vacated by human beings.

Exoterically this phenomenon is transformed through veneration. You know that certain brotherhoods possess the art of calling forth illusions. Because people do not know how widespread illusion already is in reality, they can easily be deceived by artificially called forth illusions. It is done in this way: what one wishes to achieve is clothed in the form of veneration. Imagine that I have a tribe of people, a related clan; I have arranged ahead of time as an “evil” brother the possibility that the etheric body of an ancestor is occupied by a demonic being. I say to them that they must venerate this ancestor. The ancestor is simply the one who had laid aside his etheric body, which was then occupied by demons through the machinations of the lodge. The veneration of ancestors is thereby brought about. These ancestors who are being worshipped, however, are simply demonic beings within the etheric body of the respective ancestor.

One can divert the world conception of Eastern people from the Mystery of Golgotha by working in these ways, as they do in the Eastern lodges. Through this their purpose will be achieved, that Christ as individuality, as He is intended to pass over the earth, remains unnoticed by Eastern people and perhaps by people everywhere. They therefore do not wish to

substitute a false Christ but to cause the appearance of Christ Jesus to remain unnoticed.

To a certain extent a twofold struggle is thus waged today against the Christ impulse appearing in the etheric in the course of the twentieth century. Humanity is actually inserted within this evolution. What we see happening in individual cases is essentially only a consequence of what is transpiring in the great impulses of humanity's evolution. For that reason it is sad that people will be deceived constantly when the unconscious, the so-called unconscious, is working within them — be it some receding love affair or something similar — when, in fact, impulses of extremely conscious spirituality are passing from all sides through humanity but remaining relatively unconscious if one does not trouble oneself about them in one's consciousness.

To these things you must add much more. Human beings who have been honestly concerned with the evolution of humanity have always taken into consideration such things as we have characterized, and they have undertaken what was right from their point of view. Much more than this the human being cannot or is not permitted to do.

A good sheltered place for spiritual life, an exceptionally good sheltered spot, protected against all possible illusions, was Ireland, the Irish Island during the first Christian centuries. It was truly protected from all possible illusions, more than any other region on earth. This is also the reason that so many disseminators of Christianity in the early Christian centuries originated in Ireland. These disseminators of Christianity, however, had to work with a naive humanity, because European humanity, among whom they were active, was in those days naive. They had to take this humanity in its naiveté into consideration, but as far as they themselves were concerned, they had to know and understand the great impulses of humanity. In the fourth and fifth centuries particularly, Irish initiates were active in Central Europe. They began there, and their activity consisted in preparing what was to take place in the future. To a certain extent they were under the influence of the initiate-knowledge that revealed that in the fifteenth century (1413, as you know) the fifth post-Atlantean era was to begin. They were under this influence. They also knew that they had to prepare for a completely new age, that a naive humanity must be protected for this new period. What was it that was done at that time to protect this naive humanity, to

build a fence around it, as it were, to keep certain harmful influences from entering? What was done?

Evolution was guided first by well-instructed and then by honest groups in such a way that gradually all ocean journeys were suppressed, journeys that in past times had been made from Northern lands to America. It was thus arranged that whereas in past times boats would cross from Norway to America for certain purposes (I shall say more about this another time), this knowledge of America would be completely forgotten by the European population, so that the connection with America was gradually obliterated. In the fifteenth century nothing was known of America by European humanity. The development was directed particularly from Rome so that for definite reasons the connection with America was gradually lost, because European humanity had to be sheltered from American influences. Especially involved in this process of protecting European humanity from American influences were just these monks from Ireland who as Irish initiates had spread Christianity over the European continent.

In ancient times quite definite influences were brought from America; in the age when the fifth post-Atlantean epoch began, however, matters were

arranged so that European humanity was uninfluenced by America, knew absolutely nothing about it, lived in the belief that America did not exist. Only after the fifth post-Atlantean period had begun was America again discovered, as is familiar history. One of the truths with which you are most likely familiar is that what is learned in schools as history is many times a “fable convenue.” That America was discovered for the first time in 1492 is such a convenient fable. It was only rediscovered. It was merely that for a period the connections were cleverly concealed, as had to occur. It is again important, however, to know what the situation was, to know the true history. True history is that Europe was fenced in for a time and was carefully protected against certain influences that were not to come to Europe.

Such things show you how significant it is not to accept the so-called unconscious as an unconscious but rather as something that is extremely conscious and takes place beyond the threshold of everyday human consciousness. It is indeed important for a larger portion of humanity to learn about certain mysteries. I have therefore done as much as it is possible to do now in public lectures in Zurich. In Zurich, as you may know, I have gone at times as far as to explain to people the extent to which historical

life is not grasped by human beings with the ordinary consciousness but is in reality dreamt, how the content of history is in reality dreamt by human beings. Only when people become conscious of this will health come to these concepts.

These are things through which one gradually awakens consciousness. The phenomena, the facts that will come about, will show us the truth of these things. One must only be sure not to overlook them. Human beings go blindly and slumbering through the facts; they also go blindly and slumbering through such tragic catastrophes as the present one. These are things that I would like to impress upon your hearts, today more historically. Tomorrow I shall speak about these things more explicitly.

I would like to add one more picture to these things. First, you have seen from the discussion what a tremendous distinction there is between East and West in the evolution of humanity. Second, I ask you to consider the following. You see, the psychoanalyst speaks about the subconscious, about the subconscious life of the soul, and so on. It is not so important to speak about such an indefinite concept of these things, but it is necessary to grasp what is truly beyond the threshold of consciousness. What is

there? Much is certainly to be found down there under the threshold of consciousness. For itself, however, what lies down there is extremely conscious. One must come to understand what kind of conscious spirituality exists beyond the threshold of consciousness. One must speak of conscious spirituality beyond the threshold of consciousness, not unconscious spirituality. We must become clear that man has much about which he knows nothing in his ordinary consciousness. It would put the human being in a terrible position if he had to know in his ordinary consciousness all that goes on within him. Just consider how he would be able to go about eating and drinking if he were to acquaint himself exactly with all the physiological and biological processes that take place from the ingesting of food onward, and so on. All this takes place in the unconscious. There are spiritual forces at work everywhere, even in the purely physiological. Man cannot wait with eating and drinking, however, until he has learned what is really going on within him. So much goes on within man! For man, a large portion, by far the largest portion, of his being is unconscious, or to say it better, subconscious.

The strange thing is that this subconscious that we carry within us is taken hold of by another being under all circumstances. This means that we are not only a

fusion of body, soul, and spirit, carrying within us through the world our soul, which is independent of our body; shortly before birth another being takes possession of the subconscious portions of the human being. This being is there, this subconscious being that accompanies man the entire way between birth and death. Somewhat before birth it enters man and accompanies him. One can also characterize this being as one that permeates man in those parts that do not come into his ordinary consciousness: it is a very intelligent being and possessed of a will that is akin to the forces of nature; in its will it is much more closely related to the forces of nature than is man. I must emphasize the peculiarity, however, that this being would suffer extraordinarily if under present conditions it were to experience death with man. Under present conditions this being cannot experience death with man. It thus disappears shortly before death; it must always save itself. It always has the urge, however, to arrange the life of the human being in such a way that it can overcome death. It would be dreadful for the evolution of the human being, however, if this being that has taken such possession of man should also be able to conquer death, if it could die with man and in this way enter the spiritual worlds that man enters after death. It must always take its leave of man before he enters the

spiritual world after death. In some cases this is very difficult for this being, and all sorts of complications arise.

This is the situation: this being that holds sway completely in the subconscious is extremely dependent upon the earth as a whole organism. The earth is not at all the being described by geologists, mineralogists, and paleontologists; this earth is a fully living being. Man sees only its skeleton, because the geologist, mineralogist, and paleontologist describe only its mineral nature that is the earth's skeleton. If you knew only this much, you would know about as much as if you were to enter this room and, through some special arrangement of your capacities for sight, could see nothing of this honored company but the bones, the skeletal system. Imagine if one entered through the door and on these chairs sat nothing but skeletons (not that you necessarily would have nothing but bones — that I do not expect of you — but we will assume that man has the capacity to see only bones; he would be fitted out with some kind of X-ray machine). This is just what geology sees of the earth; it sees only the skeleton. This earth, however, not only consists of skeleton but is a living organism, and this earth sends from its center to every point on the

surface, to every territory, special forces. Picture for yourself the surface of the earth (see drawing):

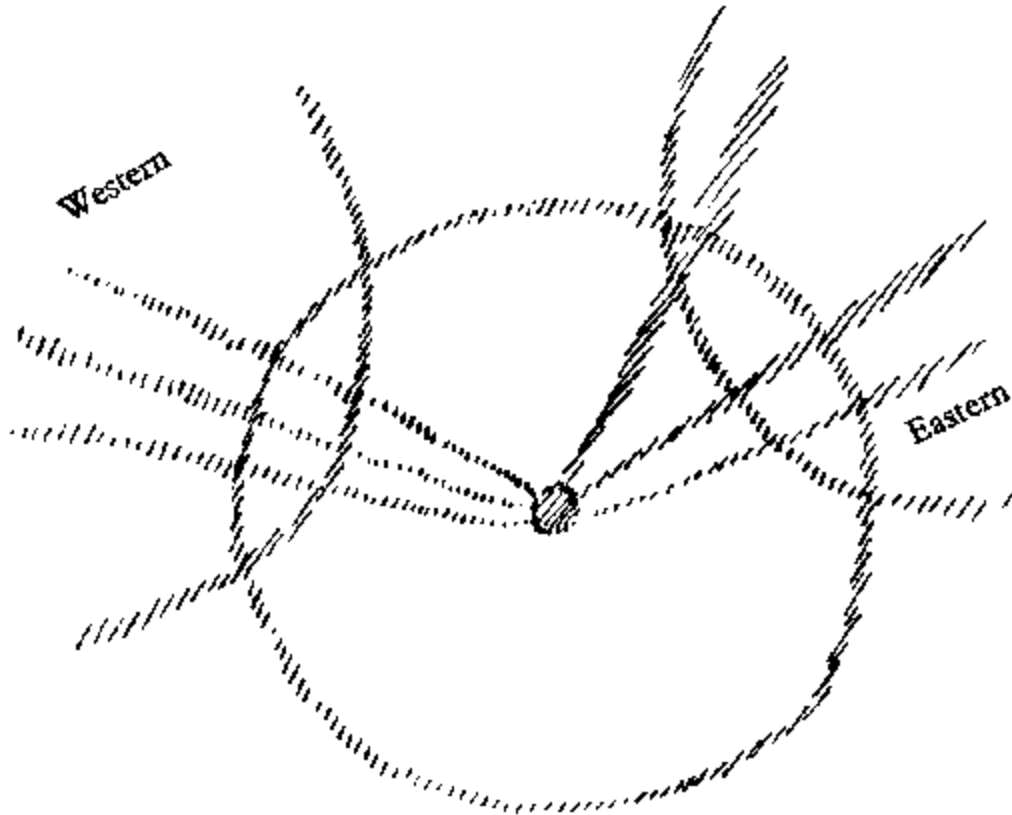


Diagram 6

Here is the Eastern region, there the Western region, to take it only on a large scale. The forces that are transmitted from the earth are something that belong to the life organism of the earth. Depending on whether a human being lives on this or that spot on earth, his soul, this immortal soul, does not come directly in contact with these forces but only indirectly — the immortal soul of man is relatively independent of earthly conditions. The soul is only artificially

dependent upon earthly conditions, as was shown today. By the circuitous path through this other being, however, this being that takes possession of man before birth and must leave him again before death, these various forces work particularly strongly. These forces are active in racial types and geographic differentiations in human beings. It is thus this "double," which man bears within him, upon whom the geographic and other differentiations particularly exert their influences.

This is extremely significant, and we will see tomorrow in which way this double is influenced from various points of the earth and what the resulting consequences are. I have already mentioned that it is necessary for you to consider what I have said today with what will come tomorrow, because the one can hardly be understood without the other. We must now try to absorb into ourselves such concepts as become even more serious when related to the total reality, to that reality in which the human soul lives with its entire being. This reality metamorphoses itself in various ways, but how it is metamorphosed depends greatly upon man. Two significant metamorphoses that are possible become clear when one is aware of how human souls, depending upon whether they absorb materialistic or spiritual concepts between

birth and death, imprison themselves on earth or come into the right spheres. In these matters increasing clarity must prevail in our concepts. We will then find increasingly the right relationship to the entire world. This will not occur in an abstract spiritual movement, but rather it must lie within us, in a concretely comprehended spiritual movement that reckons with the spiritual life of a number of individualities.

It is truly satisfying for me that such discussions — discussions that are also particularly significant for those among us who no longer belong to the physical plane but have passed through the portal of death, remaining our faithful members — that such discussions as these are fostered here as a reality, that they bring us ever closer to our departed friends.

Individual Spirit Beings and the Undivided Foundation of the World 2

We are now cultivating studies that I have associated with a striving for knowledge that is streaming in, without there yet being the adequate methods to achieve this knowledge. This has led us to distant historical perspectives, in relation to which I beg you to consider the following. With these things — as was also the case in what I said in my last visit with the same intention, from the same impulse — we are dealing with reports of actual events, not with some theory or system of ideas but with reports of facts. It is just this point that we must bear in mind, because otherwise it will be difficult to reach understanding of these things. It is not a matter of my developing historical laws or ideas for you but of presenting facts that relate to the intentions and purposes of certain personalities who are allied in brotherhoods. They are also allied with other beings who influence such brotherhoods, whose influence is sought by these brotherhoods. These beings are not human beings incarnated in the flesh but are beings that incarnate themselves in the spiritual world. It is necessary to bear this in mind, especially regarding such information as I gave yesterday, because with these

brotherhoods we are dealing to a certain extent with different factions. You could recognize this already in last year's discussion. At that time I drew your attention to the fact that within such brotherhoods we are dealing with a faction that insists on absolute secrecy regarding certain higher truths. Opposed to them, with various shadings in between, are members of other brotherhoods who contend that, particularly since the middle of the nineteenth century, certain truths must be revealed to humanity, carefully and appropriately, even if to begin with only those truths whose revelation is most necessary. In addition to these main factions there are other groups with different nuances. From this you can see that what is intended, what is planted by such brotherhoods as an impulse into the evolution of humanity, often becomes subject to compromise.

These brotherhoods, who were familiar with the spiritual impulses effective in humanity's evolution, saw the approach of a significant event at the beginning of the 1840s, that is, in the middle of the nineteenth century. This event was the struggle between certain spirits and higher spirits, the struggle that culminated in 1879 when certain angelic spirits, spirits of darkness, fell prey to the event that is represented symbolically by Michael conquering the

dragon. When the brotherhoods felt the approach of this event, they had to take a stand, they had to ask themselves what could be done. Those members of the brotherhoods who wished above all to take into account the demands of the time were, to some degree, filled with the best intentions. It was they who undertook the erroneous impulse that wished to take into account the materialism of the time. It was they who thought it preferable to bring to the human beings who wished to know things only on the physical path something of the spiritual world; this would be communicated directly in the materialistic way of this physical path. The intentions were thus good when spiritism was thrust by them into the world in the 1840s.

At the time of this struggle, a time in which, as I have indicated, the spirit of criticism was to reign on earth — the intellect directed purely to the outer world — it was necessary to instill into the human being at least an experience, a feeling, that there is a spiritual world surrounding man. As compromises arise, so this compromise also arose. Members of these brotherhoods who maintained an attitude that totally rejected the revelation of certain spiritual truths to humanity saw themselves as being beaten by the majority, as it were, and had to consent to it.

Wherever one is dealing with a group, and the will of the group prevails, one has to do with compromises. As is natural in outer life, however, if something is decided within a group, something is expected from the decision not only by those who have set things in motion for their own purposes; those who originally opposed the decision also expect this or that once the decision is made.

Well-meaning, spiritual members of the brotherhood thus held the erroneous attitude that by the use of mediums people could be convinced of the existence of a spiritual world around them. It would then be possible, they believed, to impart to man higher truths on the basis of this conviction. This might have occurred if what these well-meaning members of the brotherhood had surmised would occur had actually taken place, if what these mediums had brought to light had been presented as though one were dealing with the spiritual world around us. Something completely different took place, as I pointed out yesterday. What came to light through the mediums was interpreted by the people who took part in the seances as coming from the dead. What was revealed through spiritism was therefore essentially a disappointment for all. Those who had allowed themselves to be overruled were naturally most

distressed that in the seances, at times rightfully, there could be talk about manifestations of the spirits of the departed. The well-meaning, progressive initiates did not at all expect that there would be talk about the dead. They expected that the universal elementary world would be mentioned. They were therefore also disappointed.

Such things are carefully followed by those who are initiated in a certain way. We have, in addition to the aforementioned members of brotherhoods, members of other brotherhoods, or at times portions of the same brotherhood in which minorities — and sometimes also majorities — could form.

We must take heed of other initiates, those who are called within the brotherhoods the “brothers of the left,” that is, those who exploit everything that is embodied as an impulse in human evolution as a means for power. It is self-evident that these brothers of the left also expected all sorts of things to come to light through spiritism. I explained yesterday that it was mostly such brothers of the left who made the arrangements for the use of the souls of dead human beings. For them it was of compelling interest what would come out of these seances. They gradually took over the whole field. The well-meaning initiates

gradually lost all interest in spiritism; they felt in a certain way ashamed, because those who had been against the spiritism from the beginning told them it could have been known from the beginning that nothing could come out of spiritism now. Through this, spiritism came into the sphere of power, so to speak, of the brothers of the left. I spoke yesterday about such brothers of the left, who felt disappointed because they saw that, through the spiritism that they themselves had set into motion, could be revealed what they wished above all things would not emerge. Since the participants believed themselves influenced by the dead, it was possible in the seances to reveal through messages from the dead what certain brothers of the left were doing with the souls of the departed. In these seances, exactly those souls could manifest themselves who had been misused to a certain degree by the brothers of the left.

You must take into consideration that with these messages we are not dealing with theories but are relating facts that can be traced to individualities. When these individualities are united in brotherhoods, one individuality can expect one thing, while another expects something different from one and the same matter. It is not possible to speak about actualities in the spiritual world; it is impossible to seek there

anything but a working out of the impulses of the individualities. What one does and what another does contradicts itself even as in life. When theories are spoken of, the ground for contradiction may not be broken. When one speaks of facts, however, then just because facts are spoken of, it will frequently be shown that these facts agree just as little in the spiritual world as the actions of human beings do here on the physical plane. I therefore beg you always to consider that it is impossible, when one speaks about these things, to speak about realities if one does not speak about individual facts. It is these with which we are concerned. It thus becomes necessary to keep the individual streams apart, to peel them apart.

This is connected, however, with a very significant matter that one must bring above all to one's consciousness if one wishes in the present to arrive at some sort of satisfying world conception. What I am saying is of prime importance, and although it is something abstract, we must lead this fact once before our souls.

If man wishes to build for himself a world conception, he rightly strives toward harmonizing the individual parts. This he does out of a certain habit, out of a habit that is most justified, because it is

related to all that through many centuries has been humanity's dearest treasure of soul and spirit, to monotheism. What is encountered in the world as experience one wishes to lead back to an undivided foundation of the world. This is well justified, though not in the way that we usually believe it to be justified. It is justified in a completely different way, about which we will speak next time. Today I would like to lead before your soul only what is of principal importance.

One who approaches the world with the expectation that everything must explain itself without contradiction, as if it arose from an undivided foundation of the world, will experience many disappointments when he faces the world and its experiences in an unprejudiced way. It is traditional for the human being to treat all that he perceives in the world according to a pastoral world conception, in which everything is led back to the undivided, divine, primordial foundation; everything stems from God and therefore must be understandable as a unity.

This is not the case now, however. What surrounds us in the world as experience does not stem from the undivided primordial foundation. Rather it stems from spiritual individualities different from one another.

Different individualities work together in all that surrounds us in the world as experience. This is how it is above all. We will speak next time about other ways of justifying monotheism, but this is how it is above all. We must think of individualities as being to a certain degree — actually to a high degree — independent of one another as soon as we cross the threshold of the spiritual world. One cannot then require that what appears be accountable by an undivided principle. Imagine that this, schematically represented, is some experience (as far as I am concerned it could be the experiences from 1913-1918).

 Diagram 7

Diagram 7

The experiences of human beings continue naturally in both directions. The historian is always tempted to assume an undivided principle in this whole process. This is not the case, however. As soon as we cross the threshold to the spiritual world — which can be crossed from either above or below (see drawing, red), it is one and the same — various individualities work together in influencing these events that are relatively independent of each other (see drawing, arrows). If you do not take this into consideration, if you assume everywhere an undivided foundation of the world, you will never understand these events. Only when you take into consideration what is to a certain degree the ebb and flow of events, the varied individualities who work with or against one another, only then will you understand these things in the right way.

This matter is indeed connected with the deepest mysteries of human evolution. Only the monotheistic feeling has veiled this fact for centuries or millennia, but one must consider it. If one wishes to progress today, therefore, with questions of a world conception, above all one must not confuse logic with an abstract lack of contradiction. An abstract lack of contradiction cannot exist in a world in which individualities are working together independently of one another. A striving for conformity will therefore always lead to an

impoverishment of concepts; the concepts will no longer be able to encompass the full reality. Only when these concepts are able to take hold of this world full of contradictions, which is the true reality, will they be able to encompass the full reality.

What man has before him as a realm of nature materializes in a remarkable way. Different individualities also work together in all that man calls nature and includes in natural science on the one hand and nature worship, aesthetics of nature, etc., on the other hand. In the present evolutionary cycle of humanity, however, a fortunate arrangement has been found for human beings through the wisdom-filled guidance of the world: man can grasp nature with concepts that relate him to an undivided guidance, because only what is dependent upon an undivided guidance can approach the human being as experience from nature through sense perception. Behind the tapestry of nature lies something quite different, which is influenced from a totally different direction. This is blocked out, however, when man perceives nature. What man calls nature is consequently an undivided system, but only because it has been sifted. When we perceive through our senses, nature is, as it were, sifted for us. Everything that is contradictory in it is sifted out, and nature is

transmitted to us as an undivided system. At the moment when we cross the threshold, however, and perceive the reality, bringing clarification into nature — the elemental spirits or influences upon human souls that could also be regulated by nature — one is no longer in a position to speak about nature as an undivided system. Rather one must become clear that we are dealing with influences of individualities who are either struggling with one another or supporting and strengthening one another.

In the elementary world we find spirits of earth, gnome-like beings; spirits of water, undine-like beings; spirits of air, sylph-like beings; and spirits of fire, salamander-like beings. They are all there. They are not there, however, to form a unified regiment. It is not like that. These various realms — gnomes, undines, sylphs, salamanders — are in a certain way independent. They do not work only as the rank and file from a single system, but they fight with one another. Their intentions have nothing to do with each other to begin with, but what then arises evolves through the most diverse working together of intentions. If one is familiar with the intentions one can see in what appears before us perhaps a working together of fire spirits and undines. One must never believe, however, that behind these beings stands

someone who gives them a certain command. This is not the case. This idea is widespread today, and philosophers such as Wilhelm Wundt (about whom Fritz Mauthner unjustifiably said, "Authority by his publisher's grace," though he was the authority for almost the whole world before the war) aim to gather together as a unity all that lives in the human soul, the life of thinking, life of feeling, and life of willing. They say that the soul is a unity and therefore everything must belong to a unity, to a common system. This is not so, however, and those strong contradictions so full of significance in human life, which analytical psychology has discovered, would not emerge unless our life of thinking beyond the threshold were not to lead us back to quite different regions where other individualities influence our life of thinking, our life of feeling, and our life of willing.

It is so curious! You see, if this is the human being (see drawing) and we have within the human being the life of thinking, life of feeling, and life of willing (see drawing, T, F, W), a systematizer like Wundt would not picture anything but that it is all a system. Meanwhile the life of thinking leads to one world (W1), the life of feeling leads into another world (W2), and the life of willing into yet another world (W3).

Diagram 8

Diagram 8

The human soul is there exactly for the purpose of forming a unity of what in the pre-human, momentarily pre-human world, was a three-foldness.

All these things must be taken into account as soon as we concern ourselves with the impulses for the historic evolution of humanity, these impulses that will be embodied in this historic evolution.

I have mentioned in the course of these studies that every era in the post-Atlantean age has its particular task. I have characterized in general the task of the fifth post-Atlantean period, indicating that it is humanity's task in this period to come to grips with evil as an impulse in the evolution of the world. We have frequently discussed what this means. It cannot be otherwise than that forces that appear at the wrong

place appear as evil. They can be conquered for humanity, however, through the exertions of human beings in the fifth post-Atlantean period, so that with these forces of evil something good for the future of the evolution of the whole world is in the position to unfold. For this reason, the task for the fifth post-Atlantean period is a particularly difficult one. As you see, a great many temptations face humanity. When the powers of evil gradually appear, it is natural that man is more likely under the circumstances to give in to this evil in all realms, rather than taking up the struggle to allow what appears to him as evil to be put in the service of the good in world evolution. Yet this must happen: the evil must to a certain degree be placed at the service of the good in world evolution. Without this, it would be impossible to enter the sixth post-Atlantean period, which will have a completely different task. It will have the task of allowing humanity to live above all in a continuous contemplation of the spiritual world, of spiritual impulses, in spite of the fact that it is still connected with the earth. Just this task in the fifth post-Atlantean period, that of opposing evil, is connected with the new possibility of a certain kind of personal darkening for humanity.

We know that since the year 1879 the spirits of darkness who are closest to human beings, the spirits belonging to the kingdom of the angeloi, wander about within the human kingdom, because they were thrown out of the spiritual world into the human kingdom and now exist within human impulses, are working through human impulses. I have said that, exactly because of this, beings that are close to man work in an invisible way among human beings, and man is held back from recognizing the spiritual with the intellect through the play of forces of evil. This is again bound up with the task of the fifth post-Atlantean period, because precisely through this many opportunities are given to the fifth post-Atlantean period to lend itself to dark illusions and the like. Man must accustom himself to a certain extent in this period to grasping the spiritual with his intellect. The spiritual will already have been revealed. Because the spirits of darkness were overcome in 1879, more and more spiritual wisdom can flow down from the spiritual worlds. Only if the spirits of darkness had remained above in the spiritual kingdom would they have become a hindrance to this flow. This flow of spiritual wisdom they henceforth cannot hinder, but they can cause confusion and could darken souls. We have often described which opportunities for darkening are exploited. We have already mentioned what

arrangements are made to prevent the human being from receiving the spiritual life.

Naturally, all of this cannot give rise to wailing or something of that sort but should strengthen the force and energy of the human soul to approach the spiritual. If in this fifth post-Atlantean period man can achieve what can be achieved through embodying the forces of evil in a good sense, then at the same time something tremendous will be achieved; then this fifth post-Atlantean period will know something for human evolution out of greater ideas than any other post-Atlantean period, yes, than any other period of earthly evolution. Christ appeared, for example, in the fourth post-Atlantean period through the Mystery of Golgotha. Only the fifth post-Atlantean epoch, however, can make this mystery its own through the human intellect. In the fourth post-Atlantean period, human beings could grasp that they possessed something in the Christ impulse that would lead them as souls beyond death. This became sufficiently clear through Pauline Christianity.

Something still more significant, however, will enter the evolution of the fifth post-Atlantean period, in which human souls will recognize that they have in Christ the helper to transform the forces of evil into

good. One thing is bound up with this characteristic of the fifth post-Atlantean period, however, one thing that one should inscribe anew every day within the soul. It should never be forgotten, although man is especially inclined to forget this, that man must be a fighter for the spiritual in this fifth post-Atlantean time. He must experience that his forces will weaken if he does not continually hold them in check for the conquest of the spiritual world. Man is given his freedom to the highest degree in this fifth post-Atlantean period! He must endure this. To a certain extent the idea of human freedom must be the testing ground for all that meets man in the fifth post-Atlantean period. If the forces of man should weaken, everything could take a turn for the worse. Man is not in the position in this period to be led like a child. There are certain brotherhoods, however, which hold as their ideal to lead human beings like children as they were still being led in the third post-Atlantean period and in the fourth. These brotherhoods are therefore not doing what is right — they are not doing at all what should be done for the evolution of humanity: to direct human beings toward the spiritual world in such a way that acceptance or rejection of the spiritual world is left to the freedom of the human being.

This must be kept in mind continually by anyone who speaks of the spiritual world in this fifth post-Atlantean period. For this reason certain things in this period can only be said, but the saying is just as important as something else was important in another era. I will give you an example. In our time the communication of truths or, if I may express it trivially, the lecturing about truths, is most important. After that, people should find their direction in freedom. One should not go any further than the lecture, the communication of truths; the rest should follow in free resolve, follow as things follow that one makes as resolves from the impulses of the physical plane. This relates also to things that to a certain extent can only be directed and guided from the spiritual world. We shall understand this better if we enter into individual examples. In the fourth post-Atlantean period it was still so that other things came into consideration than the mere word, the mere communication. What came into consideration? Let us take a definite case: the island Ireland, as we call it today, has particular characteristics. This island distinguishes itself from the rest of the earth in certain ways. Each realm of the earth differs from the others through certain characteristics; that is nothing special. I will emphasize today only the relatively strong distinction between Ireland and the other regions of the earth. In

the evolution of the earth, as we have seen in my book, *An Outline Of Occult Science*, one can go back in time, and various influences, various occurrences, confirm what can be gathered as facts from the spiritual world. You know from Occult Science what things existed when we refer back to what was called the Lemurian time, what has developed since the Lemurian time, how the various things have evolved. I called your attention yesterday to the fact that the whole earth must essentially be regarded as an organism from within which stream different forces upon the inhabitants of different territories. This out-streaming has a special influence upon the double, to which I called your attention yesterday. In past times, the human beings who were familiar with Ireland brought the particular characteristics of Ireland to expression in fairy tales and legends. I would like to point out that an esoteric legend was known that expressed the essence of Ireland in relation to the earthly organism. It was said that humanity was once cast out of paradise because in paradise Lucifer had misled humanity, which was then scattered across the rest of the world. The rest of the world, however, had already been there at the time when humanity was cast out of paradise. One therefore distinguishes — so it is said in this fairy tale, in this legendary representation — between the paradise with Lucifer in

it and the rest of the earth into which humanity was expelled. It is different with Ireland, however; it does not belong in the same sense to the rest of the earth, because before Lucifer had set foot in paradise a likeness of paradise had formed itself upon the earth, and this likeness has become Ireland.

You should well understand that Ireland is therefore that bit of earth that had no part of Lucifer, to which Lucifer had no relationship. That which had to be separated from paradise so that the earthly likeness of paradise could arise would have hindered Lucifer from entering paradise. Ireland thus was conceived according to this legend as a separation of those portions of paradise that would have hindered Lucifer from entering paradise. Only after Ireland had been separated from paradise could Lucifer enter paradise.

This esoteric legend that I have presented in a very incomplete way is something very beautiful. It was for many people an explanation for the unique task of Ireland throughout the centuries. In the first Mystery Drama that I have written, you find what is so often told, how the Christianizing of Europe originated with the Irish monks. When St. Patrick introduced Christianity into Ireland the situation was such that Christianity led there to the highest devoutness. It

gives new meaning to the legend about which I just spoke that Ireland — called Ierne by the Greeks and Ivernia by the Romans — was called the Isle of the Saints in those times in which the forces of European Christianity originated in their best impulses directly from Ireland, from Irish people who had been lovingly initiated into Christianity. It was called this because of the great devoutness that reigned within their Christian cloisters. This is connected with the fact that these territorial forces, about which I have spoken, ascending from the earth and taking hold of the human double, are at their very best on the island of Ireland.

You will say that in that case the best human beings must be in Ireland. Yes, this is so, but not in the world. Into every region other people wander and have descendants, etc. It is not so, therefore, that man is merely the product of the bit of earth on which he stands. It can very well be that the forces ascending from the earth oppose the character of the human beings there. One must not confuse what really develops within the human being with the characteristics of the earthly organism in a definite territory. Then one would simply open oneself again to the world of illusion.

What I have just suggested, however, that Ireland is a special land, we are able to say today. From this should emerge a factor, among many factors, that could lead today in a fruitful way to social and political ideas. One must take such factors into account. What I have just said about Ireland is a factor, and one must reckon with such factors. One must gather everything together, to be created into a science of the forming of human conditions on earth. Until this comes about no true healing can come into the arrangement of public affairs. What can be communicated from the spiritual world must flow into the regulations that one encounters. For this reason I have said in public lectures that it is important that everyone concerned with public affairs — statesmen and so on — should acquaint himself with these things. Through this alone can public servants master reality. They will not do it, or at least they have not done so up to now, but it is a necessity nevertheless.

In accordance with the tasks of the fifth post-Atlantean period, emphasis must be put today on speaking out, on communication, because before what has been said can become deed, resolves must be made as they are determined by the impulses of the physical plane. This was different in former times; then one could act differently.

At a definite moment in time in the third post-Atlantean era a certain brotherhood made arrangements to send a large number of colonists from Asia Minor to the island of Ireland. At that time colonists settled there from the same realm in Asia from which later the philosopher Thales originated. You may read in my *Riddles of Philosophy* about the philosophy of Thales. Thales came from the same region, although later; he was born, of course, only in the fourth post-Atlantean period. Earlier, however, out of the same milieu, out of the whole spiritual substance from which later the philosopher Thales originated, the initiates had sent colonists to Ireland. Why? Because they were familiar with the characteristics of a realm of the earth such as Ireland. They knew what was indicated in the esoteric legend about which I have spoken to you. They knew that the forces ascending from the earth through the soil of the Irish island worked in such a way upon human beings that man was influenced little in the direction of intellectualism, little in the direction of egoism, little in the direction of the capacity to make resolves. The initiates who sent colonists there knew this full well, and they selected people who, through their particular karmic predisposition, seemed suited to be exposed to just these influences of Ireland. Today there are still descendants in Ireland of that old population who

were at that time transplanted from Asia Minor and who were to develop in such a way that not the least intellectuality, not the least intellect, not the least capacity for making resolves, should develop but instead special qualities of the feeling (Gemuet) soul.

Through this was prepared far in advance what took place in Ireland as that glorious evolution of Christianity, the peaceful spreading of Christianity from which streamed the Christianizing of Europe. This was prepared far in advance. The countrymen of the later Thales sent people there who proved themselves equipped to become monks and who could work there in the way I indicated. Such things were often done in ancient times, and when you find historic colonizations described in exoteric history by today's unintelligent historians (who have, however, much intelligence — intelligence can be found in the streets today) you must always understand that in such colonizations lay a deep-seated wisdom that was directed and guided by considering always what was to take place in the future, by taking into account at that time the characteristics of earthly evolution.

This was another way of bringing spiritual wisdom into the world. This should not be done today, however, by just anyone who takes the proper path; it

would be wrong simply to prescribe something for people against their will in order to partition the earth; rather one should proceed in such a way that people are told the truth so that they may guide themselves accordingly.

You see, therefore, that this was an essential progression from the third, fourth, to the fifth post-Atlantean period. One should keep this matter clearly in view and recognize how this impulse toward freedom must pull itself through all that rules over the fifth post-Atlantean period. It is exactly against the freedom of human feeling (Gemuet) that the antagonist conspires, the antagonist who, as I told you, is like a double accompanying man from some time before birth to death but who must abandon man just before he dies. If one is under this influence that works directly with the double, all sorts of things might emerge that can appear already in the fifth post-Atlantean period. It is not suitable for this period, however, to give man the full possibility of achieving his task. This task consists in the struggle against evil, of transforming evil into good.

Just think what lies behind all the things into which man in the fifth post-Atlantean period has been placed. The individual facts must be illuminated in the

right way. They must be understood, for wherever the double works intensely, one works against the essential tendencies of the fifth post-Atlantean period. In this fifth post-Atlantean period, humanity has not come far enough to evaluate the facts correctly. Especially during these past three sad years, humanity has not been at all ready to assess the facts in a correct way.

Let us take a fact, however, that is seemingly far afield from what I have discussed today. This is the fact that I wish to present to you: in a large iron factory, 10,000 tons of molten iron are to be loaded onto trains. For this work a definite number of workmen naturally would have to be engaged. Seventy-five men must do the work, and it emerged that each one could load twelve and a half tons a day; thus from seventy-five men each, twelve and a half tons per day. There was one man, Taylor, who put more emphasis on the double than on what must be won for humanity in the sense of progress, on what must be won for the human spirit in the fifth post-Atlantean period. This man first asked the factory owners if they did not believe that a single man could load much more than twelve and a half tons per day. The factory owners supposed that a workman could load at most eighteen tons. Then Taylor said, "We shall

experiment.” Taylor began to experiment with the workmen. The machine standard was applied through this to human social life. These experiments were to be done on human beings. He tested to see whether it was really so, as the practical factory owners said, that a man could load at most eighteen tons a day. He arranged for rest periods, which he calculated according to physiology; men in these intervals would recoup as many forces as they had exerted. Naturally it turned out that under these conditions the results differed from one workman to another. Then he worked with arithmetic means. You know that it does not matter if one uses arithmetic means in mechanics, but with human beings one cannot employ arithmetic means, because each man has his justification for existence. Taylor employed arithmetic means, however: he selected those workers who recovered completely during these rational pauses and he granted them such pauses. The others, who were unable to regain their forces during these rest periods, were simply discarded. It was discovered by experimenting with people in this way that the selected ones, those selected when they completely recuperated in the pauses, could each load forty-seven and a half tons.

He applied the mechanics of Darwin's theory to the life of workers: away with the unfit, the fit chosen by selection! The fit are those who, fully exploiting the pauses, could load not a maximum of eighteen tons, as had been assumed earlier, but rather forty-seven and a half tons. In this way, the workman could also be satisfied, because immense savings were made and the wages for each workman could be raised by sixty per cent. The chosen ones are thus made, those most fit in the struggle for existence, who have been chosen in this way through selection; one has very satisfied people in addition. The unfit may die of starvation, however!

This is the beginning of a principle! Such matters are observed little, because they are not illuminated with larger perspectives; one must always illuminate such matters with larger perspectives. Today it is only erroneous ideas of natural science that are applied to human life. The impulse remains, however, and the impulse will then be applied to the esoteric truths that will come in the course of the fifth post-Atlantean period. Darwinism contains no esoteric truths, but its application would lead to great monstrosities, this application of the Darwinian view to direct experimentation with human beings. When esoteric truths are added to this, however, as they will have to

be revealed in the course of the fifth post-Atlantean era, an unbelievable power over human beings will certainly be gained in this way, through always selecting the fit. It is not only that the fit will be selected, however, but the striving for a certain esoteric invention to make the fit always more fit, through which a tremendous exploitation of power could be achieved, would oppose precisely the good tendencies of the fifth post-Atlantean period.

Regarding the relationships that I have just presented to you, I wished to show only the beginnings of intentions that encompass the future and to show the need to have these things illuminated from higher perspectives. Next time it will be our task to point to the three or four great truths to which the fifth post-Atlantean period must arrive. It will then be shown how these truths can be misused if they are not applied in the sense of the good tendencies of the fifth post-Atlantean period but when instead the demands of the double are fulfilled. It is these demands of the double that are supported by the brotherhoods that wish to set another being in the place of the Christ.

Individual Spirit Beings and the Undivided Foundation of the World 3

Today I would like to connect and amplify individual observations that we have made in the course of our studies with this or that detail. If you follow the times attentively, you will have been able to notice here and there that, in the thoughts, experiences, and impulses that in the past man felt had “brought him so wonderfully far,” he can no longer find what can help him reach into the future. Yesterday, one of our members pressed into my hands last week’s issue of the Frankfurter Zeitung, dated November 21, 1917. In that journal is an article by a very learned gentleman — it must have been a very learned gentleman, because he had in front of his name not only the title Doctor of Philosophy but also the title Doctor of Theology, and in addition there is also Professor. He is thus Professor, Doctor of Theology, and Doctor of Philosophy. He is therefore, of course, a very clever man! He has written an article that deals with all sorts of contemporary spiritual needs. In the course of this article there is a section that is expressed in the following way: “The experience of being that lies behind things has no need of pious consecration or religious estimation, because it is in itself religion.

Here it is not a matter of the feeling and comprehension of one's own individual values but of the great Irrational that is hidden behind all existence. He who touches it so that the divine spark leaps across undergoes an experience that has primary character, the 'primeval experience.' To experience this, along with all that is moved by the same stream of life, endows him with, to use a word beloved in modern times, a cosmic feeling for life."

Forgive me, dear friends. I am not reading this to arouse within you some particularly lofty mental pictures to correspond with these washed-out sentences but rather to lead before you a symbol of our time. "A cosmic religiosity is in the process of growing among us, and the extent of the longing for it is shown by the perceptible growth of the theosophical movement that undertakes to discover and unveil the circulation of life behind the senses." It is indeed difficult to stagger over all these washed-out concepts, but is it not nevertheless true that as a symbol of our time this is quite peculiar? Further on he says, "In this cosmic piety, it is not a question of mysticism that begins with rejection of the world ..." etc.

One cannot conceive of anything clever in these sentences! Since the Professor, Doctor of Theology,

and Doctor of Philosophy represents it, however, one must naturally consider it as something clever. Otherwise one would perceive it as something that is brought falteringly to expression in an unclear tirade, reminding one of the learned gentleman who can no longer continue on the path on which he has traveled and who feels obliged to point to something that is there, something that apparently seems to him not completely hopeless. One should not be at all delighted with these utterances; such things must not lull us into slumber just because we notice that from some direction someone has again observed that something lies behind the spiritual scientific movement. That would indeed be very harmful, because those who make these remarks are often the same ones who feel satisfied with such utterances, who do not go further. They even point with these washed-out things to an event that will enter the world, and this would thereby belong precisely to those who are altogether too comfortable to become involved in something that requires earnest study of spiritual science. This event must really break in and take hold of human feeling (Gemuet) if what is bound up with reality is to flow into the time-stream of evolution so that healing forces are able to rise from it. It is naturally easier to speak of the "surging waves" and of "cosmic feelings" than to enter seriously into

the things that are demanded by the signs of the time and that must be made known to humanity. For this reason it seems to me necessary to say things here that have been stated previously in public lectures but that will be spoken of further, now with a strong emphasis on the difference between what is worn out, what is no longer capable of life, which has led to these catastrophic times, and what must really take hold of the human soul if any progress is to be made.

With the old wisdom by which human beings have reached the present, thousands of congresses can be held — world congresses and national congresses, and whatever — thousands of societies can be founded, but one must be clear that these thousands of congresses, thousands of societies, will not be effective unless the spiritual life-blood of the science of the spirit flows through them. What man is lacking today is the courage to enter into the real exploration of the spiritual world. It sounds strange, but it must be said that all that is needed to begin with is to circulate to a broad public, for example, the small brochure, *Human Life in the Light of Spiritual Science*. Something new would be achieved through this in calling forth knowledge of man's connection with the cosmic order. Attention is drawn precisely to such knowledge in this brochure. Concrete attention is

drawn to the way in which the earth annually alters its conditions of consciousness and the like. What is said in this lecture and in this brochure is said with particularly full consideration of the needs of our time. To receive this would be of greater significance than all the wishy-washy talk of “cosmic feeling” and of entering some sort of “surging waves,” or what have you. I have only quoted these things to you, because to reword them is impossible for me, as they are too senseless in their formulation.

One is not hindered, of course, by being attentive to these things, because they are important and essential. What I wish to draw to your attention is that we must not “mystify” ourselves, that we must be clear. Utter clarity is necessary if we wish to work for an anthroposophically oriented spiritual science.

I wish to point out once again that what is essential for humanity in this fifth post-Atlantean period is to enter into a special treatment of great issues of life that have been obscured in a certain way through the wisdom of the past. I have already pointed this out to you. One great issue of life can be characterized in the following way: an attempt will have to be made to place the spiritual etheric in the service of outer practical life. I have brought to your attention that the

fifth post-Atlantean period will have to solve the problem of how human moods, the motions of human moods, allow themselves to be translated into wave motions on machines, how man must be brought into connection with what must become more and more mechanical. For that reason I called your attention a week ago to how superficially this mechanizing will be accepted by a certain portion of the surface of the earth. I presented an example to show how, following the American way of thinking, an attempt was made to extend the mechanical over human life itself. I presented the example of the pauses that were to be exploited so that, instead of far fewer tons, up to fifty tons could be loaded by a number of workmen. For this one need only carry the Darwinian principle of selection actually into life.

In such situations the will is there to harness human energy to mechanical energy. These things should not be treated by fighting against them. That is a completely false view. These things will not fail to appear; they will come. What we are concerned with is whether, in the course of world history, they are entrusted to people who are familiar in a selfless way with the great aims of earthly evolution and who structure these things for the health of human beings or whether they are enacted by groups of human

beings who exploit these things in an egotistical or in a group-egotistical sense. That is what matters. It is not a question of the what in this case; the what is sure to come. It is a question of the how, how one tackles these situations. The what lies simply in the meaning of earthly evolution. The welding together of the human nature with the mechanical nature will be a problem of great significance for the remainder of earthly evolution.

I have deliberately drawn attention often, even in public lectures, to the fact that the consciousness of the human being is connected with the forces of disintegration. On two occasions I have said in public lectures in Basel that within our nervous system we are dying. These forces, these forces of dying away, will become more and more powerful. The bond will be established between these forces dying within man, which are related to the electric, magnetic forces, and the outer mechanical forces. Man will to a certain extent become his intentions, he will be able to direct his thoughts into the mechanical forces. Hitherto undiscovered forces within human nature will be discovered, forces that will work on outer electric and magnetic forces. The first problem is to bring together human beings with the mechanical, which will have to prevail increasingly in the future. The second problem

consists in calling upon the help of the spiritual circumstances. This can only be done, however, when the time is ripe and when a sufficient number of people are prepared for it in the right way. The time must come, however, when the spiritual forces are made mobile enough to master life in relation to illness and death. Medicine will become spiritualized, intensely spiritualized. Of all these things, caricatures are being made from certain directions, but these caricatures show only what really must come.

Again it is a question of whether this problem is attacked from the same direction to which I pointed regarding the other problem, in an outer egotistical or group-egotistical way.

The third problem is to introduce human thoughts into the actual evolution of the human species, in birth and education. I have pointed out that conferences have already been held on how in the future a materialistic science would be founded regarding conception and the relationships between man and woman. All these things indicate to us that something most significant is in the process of evolving. It is still easy today to say, "Why is it that people who know about these things in the right sense do not apply them?" In the future it will become clear

just what is involved in this application and which forces are still actively hindering the foundation of large-scale spiritualized medicine or spiritualized national economy. No more can be accomplished today than to talk about these things, until people have enough understanding of them, people who are inclined to accept them in a selfless way. Today many people believe that they are able to do this, but many circumstances of life hinder what they are able to do. These life circumstances can be overcome in the right way only when a deeper and deeper understanding gains ground and when there is willingness to renounce, at least for a time, the immediate, practical application of these things on a larger scale.

These things have all developed in such a way that one can say that little has been retained of what was once hidden behind the ancient, atavistic strivings until the fourteenth and fifteenth centuries. There is much talk today about the ancient alchemy. The proceedings of the procreation of Homunculus are also recalled at times, and so on, but what is spoken of here is for the most part groundless. If one once understood what can be said in connection with the Homunculus scene in Goethe's Faust, one would be better informed about these things, because what is essential is that, from the sixteenth century on, a fog

has been spread over these things; they have receded in human consciousness.

The law that governs these things is the same as the law that regulates within the human being the rhythmical alternation of waking and sleeping. Just as man cannot rise above sleep, so, in regard to spiritual evolution, he cannot disregard the sleeping of spiritual science that has marked the centuries since the sixteenth century. It was necessary for humanity to sleep through the spiritual for a time in order that it could appear again in another form. One must comprehend such necessities, but one must also not allow oneself to be depressed by them. For this reason one must be very clear that the time of awakening has come and that one must take an active part in this awakening, that events often hurry ahead of knowledge and one will not understand the events that take place around us unless one accustoms oneself to knowledge.

I have repeatedly pointed out to you that certain egotistical groups are striving esoterically, and their influence is active in the ways that I have often indicated in these studies. First of all, it was necessary that a certain knowledge should recede within humanity, a knowledge that is designated today with

such misunderstood words as alchemy, astrology, and so on. This knowledge had to recede, fall into a sleep, so that man would no longer have the possibility of drawing what pertains to the soul out of observation of nature but would have to become more dependent on himself. Through this he would awaken the forces within him, for it was necessary that certain things appear first in abstract form and later take on again concrete, spiritual form.

Three ideas have gradually arisen in the course of evolving during the last centuries, ideas which, in the way they have entered human life, are essentially abstract. Kant has named them falsely, while Goethe has named them correctly. These three ideas Kant called God, freedom, and immortality; Goethe called them correctly God, virtue, and immortality. When one sees the things that are hidden behind these three words, it is clear that they are exactly the same as what modern man views more abstractly but that were viewed more concretely until the fourteenth and fifteenth centuries. In the ancient atavistic sense they were also viewed more materially. They experimented in the ancient way, indeed, they sought at that time with alchemical experiments to observe the processes that showed the working of God in process. They tried to produce the Philosopher's Stone.

Behind all these things is hidden something concrete. This Philosopher's Stone was to present human beings with the possibility of becoming virtuous, but it was thought of more materially. It was to lead human beings to experience immortality, to put them into a certain relationship to the universe, through which they would experience within themselves what goes beyond birth and death. All these washed out ideas with which one seeks today to grasp the ancient things no longer coincide with what was intended at that time. These things have become simply abstract, and modern humanity speaks from abstract ideas. They have wished to understand God through abstract theology; virtue is also regarded as something purely abstract. The more abstract the idea, the better modern humanity likes to use it in speaking about these things, even immortality. One speculates about what could be immortal in man. I spoke about this in my first Basel lecture, saying that the science that occupies itself today philosophically with questions about immortality is a starved science, an undernourished science. This is only another form of expression for abstract thinking in which such matters are pursued.

Certain brotherhoods in the West, however, have still preserved a relationship to the old traditions and

have tried to apply them in a corresponding way, to place them in the service of a certain group egoism. It is really necessary for these things to be pointed out. Naturally, when these things are spoken of in public, from this corner of the West, in exoteric literature, then God, virtue or freedom, and immortality are also talked about in an abstract way. It is only in the circle of the initiates that it is known that all of this is only speculation, that these are all abstractions. For themselves, they seek what is being striven for in the abstract formulas of God, virtue, and immortality in something much more concrete, and for this reason, these words are translated for the initiates in their respective schools. God is translated as gold, and one seeks behind the mystery to come to what can be described as the mystery of gold. Gold, representing what is sun-like within the earth's crust, is indeed something within which is imbedded a most significant mystery. In fact, gold stands materially in the same relationship to other substances as within thinking the thought of God stands to other thoughts. It only matters in which way this mystery is understood.

This relates to the egotistical group exploitation of the mystery of birth. One is striving to wrestle here with real cosmic understanding. Modern man has

completely replaced this cosmic understanding with a terrestrial understanding. When man today wishes to examine, for example, how the embryo in animals and man develops, he examines with a microscope what exists precisely in the place on earth onto which he has cast his microscopic eye; he regards this as what is to be examined. It cannot be a matter only of this, however. It will be discovered — and certain circles are coming close to this in their discoveries — that the active forces are not in what one meets with the microscopic eye but are rather within what streams in from the cosmos, from the constellations in the cosmos. When an embryo arises, it arises because into the living being in which the embryo is being formed are working forces from all directions of the cosmos, cosmic forces. When a fertilization takes place, what will develop out of the fertilization is dependent upon which cosmic forces are active.

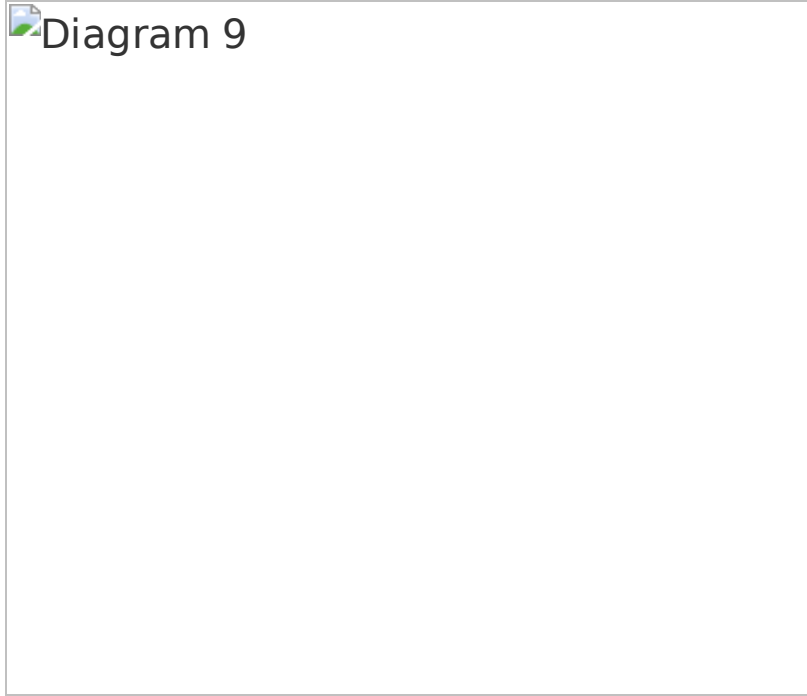
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Diagram 9

Diagram 9

There is one thing that will come to be understood today that is not yet understood. Today one looks at some living being, let us say a chicken. When in this living being a new embryo arises, the biologist examines how, so to speak, out of this chicken the egg grows. He examines the forces that are supposed to allow the egg to grow out of the chicken. This is a piece of nonsense. The egg does not at all grow out of the hen; the hen is only the foundation; the forces work out of the cosmos, forces that produce the egg on the ground that has been prepared within the hen. When the biologist today works with his microscope, he believes that what he sees in the microscopic field also includes the forces on which what he sees

depends. What he sees there, however, is subject to the forces of the stars that work together in a certain constellation, and when one discovers the cosmic here, one will discover the truth, the reality: it is the universe that conjures the egg from the hen.

All of this, however, is connected above all with the mystery of the sun and, observed from the earth, with the mystery of gold. Today I am offering a kind of programmatic indication; in the course of time these things will become clearer.

In the same schools about which we are speaking, virtue is not called virtue but is simply called health, and one endeavors to acquaint oneself with those cosmic constellations that have a connection with the health and illness of human beings. Through acquainting oneself with the cosmic constellations, however, one learns to know the individual substances that lie on the surface of the earth, the juices and so on, that are connected with health and illness. From certain directions, a more material form of the science of health is increasingly being developed, one that rests, however, on a spiritual foundation.

The notion will also spread from this direction that man becomes good not by learning all sorts of ethical

principles, through which man can become good, but rather by, let us say, taking copper under a certain constellation of stars or arsenic under another. You can imagine how these things could be exploited for power by groups of egotistically inclined people. It is only necessary to withhold this knowledge from others who are then unable to participate, and one has the best method of ruling over great masses of people. One does not need to speak about these things at all; one need only introduce, for example, some new delicacy. Then one can seek a market for this new delicacy, which has been tinged appropriately, and thus bring about what is necessary, if these things are comprehended materialistically. One must be clear that in all matter there are hidden spiritual workings. Only one who knows in the true sense that there is nothing really material but only the spiritual will penetrate beyond the mysteries of life.

Likewise, the attempt will be made from this direction to bring the problem of immortality into materialistic channels. This problem of immortality can be led into materialistic channels in the same way, by exploitation of cosmic constellations. One does not, of course, attain through this what is often speculated as being immortality, but one attains a different immortality. One prepares oneself — so long as it is

impossible to influence the physical body to prolong life artificially — to undergo soul experiences that will enable one to remain in the lodge of a brotherhood even after death, to help there with the forces that one has at one's disposal. Immortality is simply called prolonging life in these circles.

You can see outer signs of all these things. I do not know whether some of you have noticed the book that for a time provoked a sensation, a book that also came from the West bearing the title, *The Disturbance of Dying* (*Der Unfug des Sterbens*). These things all move in this direction. They are only the beginning. What has gone further than the beginning is carefully preserved for the group egotism, is kept very esoteric. These things are actually possible, however, if one brings them into materialistic channels, if one makes the abstract ideas of God, virtue, and immortality into concrete ideas of gold, health, and prolonging life, if one exploits in a group-egotistical sense what I presented to you as the great problems of the fifth post-Atlantean times. What is called in a washed-out way “cosmic feeling” by Professor, Doctor of Theology, Doctor of Philosophy, is presented by many — and unfortunately by many in an egotistical sense — as cosmic knowledge. While science for centuries has beheld only processes occurring on earth, has rejected

all study of what is approaching as the most important extraterrestrial occurrence, it will be precisely in the fifth post-Atlantean time that exploitation will be considered of the forces penetrating in from the cosmos. Just as it is now of special importance for the regular professor of biology possibly to have a much-enlarged microscope, possibly to use much more exact laboratory methods, so in the future, when science has become spiritualized, what will matter will be whether one carries out a certain process in the morning, evening, or at noon, or whether one allows what one did in the morning to be somehow further influenced by active factors of the evening, or whether the cosmic influence from morning until evening is excluded, paralyzed. In the future such processes will prove themselves to be necessary; they also will take place. Naturally much water will run over the dam until the materialistically oriented university chairs, laboratories, and so on, are handed over to the spiritual scientists, but this exchange must take place if humanity is not to come completely into decadence. This laboratory work will have to be replaced by work in which, for example — when it is a matter of the good that is to be attained in the future — certain processes take place in the morning and are interrupted during the day; the cosmic stream passes through them again in the evening, and this is

preserved rhythmically until it is morning again. The processes are conducted in such a manner that certain cosmic workings are always interrupted during the day, and the cosmic processes of morning and evening are studied. To achieve this, manifold arrangements will be necessary.

You can gather from this that when one is not in a position to participate publicly in what happens, one can only talk about these things. From the same direction that wishes to put gold, health, and prolonging life in place of God, virtue, and immortality, the effort is made not to work with the processes of morning and evening but with something totally different. I called to your attention last time that the impulse of the Mystery of Golgotha was to be eliminated from the world by introducing another impulse from the West, a kind of Antichrist; from the direction of the East, the Christ impulse, as it appears in the twentieth century, is to be paralyzed by directing the attention, the interest, away from Christ appearing in the etheric.

Those concerned with introducing the Antichrist instead of the Christ have endeavored to exploit what could work especially through the most materialistic forces, yet working spiritually with these materialistic

forces. Above all they strive to exploit electricity and especially the earth's magnetism to have influence over the entire earth. I have shown you how, in what I have called the human double, earthly forces arise. This mystery will be penetrated. It will be an American mystery to make use of the magnetism of the earth in its "doubleness," to make use of the magnetism in North and South to send guiding forces that work spiritually across the earth. Look at the magnetic map of the earth and compare it with what I am now saying. Observe the course of the line where the magnetic needle swings to East and West and where it does not swing at all. (I can only give indications at this time.) From a certain celestial direction, spiritual beings are constantly at work. One need only put these spiritual beings at the service of earthly existence and, because these spiritual beings working in from the cosmos are able to transmit the mystery of the earth's magnetism, one can penetrate the mystery of the earth's magnetism and can bring about something very significant of a group-egotistical nature in relation to the three things, gold, health, and prolonging life. It will simply be a matter of mustering the doubtful courage for these things. This will certainly be done within certain circles!

From the direction of the East, it is a matter of strengthening what I have already explained: the in-streaming and actively working beings from the opposing sides of the cosmos are placed at the service of earthly existence. A great struggle will arise in the future. Human science will move toward the cosmic. Human science will attempt to move toward the cosmic but in different ways. It will be the task of the good, healing science to find certain cosmic forces that, through the working together of two cosmic streams, are able to arise on the earth. These two cosmic streams will be those of Pisces and Virgo. It will be most important to discover the mystery of how what works out of the cosmos in the direction of Pisces as a force of the sun combines with what works in the direction of Virgo. The good will be that one will discover how, from the two directions of the cosmos, morning and evening forces can be placed at the service of humanity: on the one side from the direction of Pisces and on the other side from the direction of Virgo.

Diagram 10

Diagram 10

Those who seek to achieve everything through the dualism of polarity, through positive and negative forces, will not concern themselves with these forces. The spiritual mysteries that allow the spirituality to stream forth from the cosmos — with help from the twofold forces of magnetism, from the positive and negative — emerge in the universe from Gemini; these are the forces of midday. It was known already in antiquity that this had something to do with the cosmos, and it is known even today by exoteric scientists that, behind Gemini in the Zodiac, positive and negative magnetism are hidden in some way. An attempt will be made to paralyze what is to be won through the revelation of the duality in the cosmos, to

paralyze it in a materialistic, egotistical way through the forces that stream toward humanity especially from Gemini and can be put completely at the service of the double. With other brotherhoods, which above all wish to bypass the Mystery of Golgotha, it is a matter of exploiting the twofold nature of the human being. This twofold nature of the human being, which has entered the fifth post-Atlantean period just as man did, contains the human being but also, within the human being, the lower animal nature. Man is to a certain extent really a centaur; he contains this lower, bestial, astral nature. His humanity is somehow mounted upon this astral beast. Through this cooperation of the twofold nature within the human being there is also a dualism of forces. It is this dualism of forces that will be used more by the egotistical brotherhoods of the Eastern, Indian stream in order also to mislead Eastern Europe, which has the task of preparing the sixth post-Atlantean period. For this, forces from Sagittarius are put to use.

The question standing before humanity is whether to master for itself the forces of the cosmos in a doubly wrong way or simply to master them in the right way. This will give a real renewal to astrology, which was atavistic in its ancient form and would not be able to continue in this form. There will be a struggle among

the knowledgeable ones in the cosmos. Some will bring about the use of the morning and evening processes, as I indicated; in the West, the midday process will be preferable, excluding the morning and evening processes; and in the East the midnight processes will be used. Substances will no longer be prepared according to forces of chemical attraction and repulsion; it will be known that different substances will be produced depending upon whether they are prepared with morning and evening processes or with midday or midnight processes. It will be known that such substances work in a totally different way upon the three-foldness of God, virtue, and immortality — gold, health, and prolonging life. From the cooperation of what comes from Pisces and Virgo one will not be able to bring about anything harmful. Through this one will achieve what in a certain sense loosens the mechanism of life from the human being but will in no way found any form of rulership and power of one group over another. The cosmic forces that are called forth from this direction will beget strange machines but only ones that will relieve the human being from work, because they will have within them a certain force of intelligence. A cosmically oriented spiritual science will have to concern itself so that all the great temptations that will emanate from these mechanized beasts, which

man creates himself, will not exert a harmful influence upon the human being.

To all of this the following must be added: it is necessary for human beings to prepare themselves by not taking realities for illusions, really entering into a spiritual conception of the world, into a spiritual comprehension of the world. What is important is to see things as they are. One can only see things as they are, however, when one is in the position of applying to reality the concepts, the ideas, that emerge from an anthroposophically oriented spiritual science. The dead will actively participate for the remainder of earthly existence. How they will participate is what matters. Here, above all, the great distinction will appear. Through man's conduct on earth, the participation of the dead will be guided from a good direction in such a way that the impulses of the dead to work will be able to originate from themselves, impulses taken from the spiritual world that the dead are experiencing after death.

Opposing this will be many endeavors to lead the dead in an artificial way into human existence. By the circuitous route through Gemini, the dead will be led into human life in such a way that human vibrations will reverberate in a definite way, will continue to

vibrate within the mechanical performance of the machine. The cosmos will bring motion to the machines through the circuitous route that I have just indicated.

For that reason, it is important that nothing inappropriate be applied when these problems appear; only elementary forces that are part of nature should be applied. One will have to renounce introducing inappropriate forces into mechanical life. From the occult sphere one must refuse to harness human beings themselves into mechanical factory work, a practice through which the Darwinian theory of selection is used for the determination of the work force, as I presented to you as an example last time.

I make all these suggestions, which naturally cannot exhaust the subject in such a short time, because I think that you will meditate further upon these things, that you will seek to build a bridge between your own life experiences and these things, above all those life experiences that can be won today in these difficult times. You will see how many things will become clear to you when you observe them in the light that can come to you through such ideas. In our time, we are not really concerned with forces and constellations of forces confronting one another, the sorts of things

about which one is constantly speaking in outer, exoteric life, but with entirely different things. Some intend actually to cast a kind of veil over the true impulses that are involved. There are bound to be certain human forces at work to save something for themselves. What is there to be saved? Certain human forces are at work to defend impulses that were justified until the French Revolution and were even defended by certain esoteric schools; they are being defended now in the form of an Ahrimanic/Luciferic retardation, being defended so as to maintain a social order that humanity believes has been overcome since the end of the eighteenth century.

There are mainly two powers that stand in opposition to each other: the representatives of the principle that was overcome at the end of the eighteenth century and the representatives of the new age. It is quite clear that a large number of people instinctively are representatives of the impulses of the new era. The representatives of the old impulses — still of the eighteenth, seventeenth, sixteenth centuries — must therefore be harnessed to these forces by artificial means, to forces emanating from certain group-egotistical brotherhoods. The most effective principle in the new age to extend power over as many people as one needs is the economic

principle, the principle of economic dependency. That is only the tool, however. What is involved here is something entirely different. What is involved is something that you can deduce from all my suggestions. The economic principle is bound up with all that is involved in making a large number of human beings from all over the earth into an army for these principles.

These are the things that oppose each other. The one points essentially to what is fighting at present in the world: in the West, a rigid, ironclad principle of the eighteenth, seventeenth, sixteenth centuries, which makes itself noticeable by clothing itself in the phrases of revolution, the phrases of democracy, a principle that assumes a mask and has the urge to gain in this way as much power as possible. It helps this endeavor when as few people as possible exert themselves to see things as they are, when they allow themselves to be lulled to sleep again and again in this realm by maya, by the maya that one can express with these words: there is a war today between the Entente and the Central Powers. There is nothing at all like this in reality. We are concerned here with entirely different things that exist behind this maya as the true realities. The struggle between the Entente and the Central Powers is only maya, is only illusion. One can

see what stands side by side in the struggle if one looks behind these things, illuminating them in the way that I, for certain reasons, have only suggested. One must at least endeavor not to accept illusions for realities, because then the illusion will gradually dissolve, in so far as it must be dissolved. One must endeavor today above all to consider the things as they present themselves to truly unprejudiced thinking.

If you consider in a coherent way all that I have developed here, then a seemingly incidental remark that I made in the course of these lectures will not seem to you to be merely incidental. When I quoted a certain remark that Mephistopheles made in confronting Faust, “I see that you know the devil” — he would definitely not have said this about Woodrow Wilson — it was no incidental remark. It is something that should illuminate the situation! One must really study these things without antipathy and sympathy; one must be able to study them objectively. One must be able above all to reflect today about the significance of constellations in something that is at work and the significance of individual strength, because behind individual strength often lies something completely different from what lies behind the mere constellation. Think for a moment upon the

problem, “How much would Woodrow Wilson’s brain be worth if this brain were not sitting in the Presidential chair of the United States?” Assume that this brain were in a different constellation: there it would show its individual strength! It all depends upon the constellation.

I will now speak abstractly and radically — I will not, of course, characterize the aforementioned case; it would never occur to me to do that in such a neutral country — but independent of that there is a very important insight in relation to the question, for example, about the brain. Does it have value because it is actually illuminated and made active by a particular spiritual soul force — does it thereby have a spiritual weight in the sense that I have spoken in these studies of spiritual weight — or does this brain actually have no more value than would show if one laid it on a scale and on the other side placed a weight? In the moment in which one penetrates beyond the mysteries I presented to you last time concerning the double, one arrives at the point (and I am not speaking of something unreal) of bringing value to the brain, which before had value only as a mass on the scale, because one is capable, if the brain is to be revived, of allowing it to be revived merely by the double.

All these things strike human beings today as being grotesque. What seems to them grotesque, however, must come to be something self-evident if these things are to flow into a healthy stream from an unhealthy one. And what use is it if one only chatters about them constantly? You must accept the idea that all this wishy-washy talk about “cosmic religiosity” or “the extent of the longing for it” or “the movement that undertakes to discover and unveil the circulation of life behind the senses,” and so on, does nothing but spread a fog over things that must come into the world only in clarity. They can be effective only in clarity, and they must be carried in clarity above all as practical, moral-ethical impulses in humanity.

I can only make single suggestions. I leave it to your own meditation to build on these realms further. These things are in many respects aphoristic, but you will have the possibility of gathering a great deal from such a summary as this picture of the Zodiac if you truly use it as the substance of meditation.

Behind the Scenes of External Happenings

Many years ago, when I was working in Berlin, the news filtered into a theatre during the performance that the Empress of Austria had been assassinated at Geneva by one of the Propagandists by Action — so they were being called at that time.[1] During one of the intervals I happened to be standing near a man who was then a literary critic in Berlin and has since written philosophical books which have gained a certain reputation. This man voiced his astonishment at the news in a way that still lingers in my memory. He said: One can understand many things that happen in the world without in the least justifying or approving of them ... one can understand many things that happen ... but that a revolutionary movement should instigate the murder of a sick woman whose continued existence could have made no real difference, whose death anyhow can have no clear connection with any political idea, this — said the man — "is incomprehensible; it just doesn't make sense."

I am sure this man was expressing what must be the opinion of every right-minded, educated person in the modern world. We are reminded that in the life of men and the course of history, things do happen which

seem senseless and purposeless not only when judged by the normal standards but even when they are attributed to some form of aberration.

But events of this very nature — and many, many others might be cited — show that what appears outwardly incomprehensible must inevitably do so because behind the scenes of world affairs — if I may use this expression — spiritual forces and spiritual deeds are playing to and fro [a phrase meaning *back and forth* — e.Ed], both in the good and in the bad sense. These spiritual deeds and happenings are only to be understood when the light of Spiritual Science can be shed into those regions that lie behind the scenes of life in the ordinary world of the senses. Things happen which become intelligible only when they can be illumined by ideas derived from the spiritual world and which, if viewed merely in their connection with the world of the senses, inevitably seem devoid of meaning and purpose — either good or bad. And if by what may be called chance but may also possibly have been a matter of karma in symbolic garb, one has an experience of this kind in a theatre, then it prompts the reaction that what is going on behind the scenes— looks very different from what is happening on the stage.

I have made these preliminary remarks because I propose today to speak about matters which will be further elaborated when we are next together — matters which it is important for men at the present time to know about and which are connected with events behind the scenes of the physical plane. These things cannot be understood if we give way to the easy-going modern habit of merely generalising about the facts of the spiritual world and their connection with human affairs on the Earth; they become intelligible only when we penetrate as deeply as possible into the concrete realities of the spiritual world.

You know from many passages in the Lecture-Courses that the evolution of mankind is to be divided into certain periods: the vast periods of the Saturn-, Sun-, Moon-evolutions; the shorter periods of the Lemurian, Atlantean and our own Post-Atlantean epochs; and again within these shorter periods which, however, extend over long stretches of time, we speak of certain epochs of culture within the Post-Atlantean period: the ancient Indian, the ancient Persian, the Egypto-Chaldean, the Greco-Latin and our own Fifth Post-Atlantean epoch.

The reason for speaking of these periods is that the faculties of humanity as a whole — in this case more particularly the faculties of soul — change fundamentally from one period to another; they change because a very real evolution takes place in every such period — I am speaking now of the shortest. Every such period contains something which mankind is obliged to undergo, something which may cause either happiness or unhappiness, which has to be realised and understood, which is the source of impulses of will leading to deeds, and so forth. The tasks devolving upon the Egypto-Chaldean epoch of civilisation differed from those of the Greco-Latin epoch — and our own age, too, faces its own specific tasks.

A really true idea of the distinct tasks of the several epochs in regard to the development of certain qualities — especially those of which we shall speak today — cannot be formed without taking into account the experiences contributed by human life as a whole to the external development of which history speaks and to which the materialistic thought of today prefers to confine itself. No really adequate characterisation of the successive epochs can, however, be drawn from these experiences on the physical plane, for they, after all, constitute only one part of that cycle of

human life which stretches from birth to death and from death onwards to a new birth. For in what actually happens, there is a constant interplay and interaction between the forces that come down from the world in which man lives between death and a new birth and those which are unfolded in his life here, on the physical plane. There is an unceasing interplay between the forces unfolded by human beings after death and those operating on the physical plane.

Conditions throughout the Fourth Post-Atlantean epoch were such that certain things might safely be withheld from the consciousness of man. Many things in respect of which men of the Greco-Latin epoch might without harm be kept unconscious must, however, enter more and more into the consciousness of those living in the Fifth Post-Atlantean epoch. During this Fifth epoch, human beings must become conscious of much that in earlier times could remain in the unconscious.

These things unfold according to certain spiritual laws, under a kind of spiritual necessity. It is part of the destiny of the human race that certain faculties of comprehension and also certain forces of will, shall unfold in a particular epoch. In this Fifth Post-

Atlantean epoch humanity becomes ripe for the knowledge of certain things, just as in earlier epochs men became ripe in other respects. One thing in respect of which humanity has become sufficiently mature in the Fifth Post-Atlantean epoch seems highly paradoxical to the modern mind, because public opinion moves for the most part in exactly the opposite direction, would prefer, as it were, to *lead* men in the opposite direction. But this will be of no avail. The spiritual forces with which men are, if I may put it so, inoculated, in the course of the Fifth Post-Atlantean epoch, will be stronger than the wishes of certain people, stronger than the dictates of public opinion.

One of these things — and it will assert itself most powerfully — is the guiding or directing of men more deeply in line with occult principles than has ever before been possible. It lies in the general character of evolution that during this Fifth Post-Atlantean epoch, certain conditions connected with the exercise of power, of influence, must pass into the hands of small groups who will wield great power over other, large masses of people.

A certain section of public opinion vehemently resists this trend; nevertheless it will assert itself and

for the following reason. During the Fifth Post-Atlantean epoch, simply because of inner maturity and evolutionary necessity, a large portion of humanity will unfold certain spiritual faculties, a certain natural capacity to see into the spiritual world. This portion of humanity, which will indeed provide the best foundation for the future Sixth Post-Atlantean epoch — this portion of humanity, while in process of preparation during the Fifth epoch, will show little inclination to be actively concerned with the affairs of the physical plane. Such men will have little interest in physical affairs and will be engrossed in ennobling the life of soul, in regulating certain matters connected with the spiritual life. And because of this, others less spiritually inclined will be able to seize for themselves certain factors connected with the exercise of power — to get them into their own hands.

This is something that arises with a kind of necessity. Among men who were cognisant of these things it was the subject of much discussion throughout the last third of the nineteenth century, and they always stressed the vital necessity that this potential should be directed - not into evil but into good channels. During the last third of the nineteenth century, especially just before its turn, one could hear occultists on every hand insisting that precautions

must be taken to ensure that such means of power come into the hands of worthy men. Naturally, with the exception of a very few groups, opinions differed as to who were really worthy; each group championed the claims of those with whom the world had brought it into contact. But the whole matter was the subject of almost day-to-day conversation among occultists and, in a certain sense, has remained so to this day.

Simply because man attains the requisite degree of maturity, other things, too, will emerge in the course of the Fifth Post-Atlantean epoch, will become known to men and also pass into the sphere of the will. These are things which lead still further, so far indeed that they cannot but cause grave anxiety to everybody who is cognisant of them.

This Fifth Post-Atlantean epoch confronts the fact that the physical apparatus of human thinking becomes capable of understanding certain factors relating to illness and processes of healing, connections of Nature-processes with illnesses. This causes anxiety to those possessing real knowledge of these matters because their aim now must be to ensure that those who will be chosen to bring the relevant teachings and impulses to men will do so in the right and worthy way. For two possibilities exist:

information about these things will either be conveyed to men in a form which does harm, or it may be imparted in a way which is for the good of the world. These things are connected with the most intimate depths of certain conditions relating to human propagation, with circumstances connected with illnesses and with the onset of death, and when knowledge concerning them spreads among mankind they give rise to thoughts and impulses of deep import and significance. And the purpose of the Fifth Post-Atlantean epoch is that men shall become free enough to be enlightened about certain truths hitherto kept in the more unconscious region of the human soul, and to master them.

Those who knew, concerned themselves deeply with all the implications of these things and with the steps that could be taken in one direction or the other. For everything that can arise in this way bestows a certain power, enables a hand to be taken to a very far-reaching extent in the shaping of human affairs. All these considerations, as I said, occupied an important place in spiritual-scientific movements during the nineteenth century, and still do so, to this day, in connection with the evolution of the Fifth Post-Atlantean epoch.

Another fact must here be considered, a fact that to anyone cognisant of it, is very significant, and must therefore be brought into relation with many others. I have mentioned it here and there in the Lecture-Courses. When, having crossed the threshold of the spiritual world, a man begins to make observations there, peculiar facts, essentially individual facts come before his soul's eye. And then a deeper scrutiny of things which at first sight seem to have nothing to do with each other, reveals that they are indeed connected, that they mutually illumine and explain each other and in doing so greatly facilitate penetration into the nature of the spiritual world.

The other fact, of which I am now going to speak, will, at first, certainly not give you the impression of being connected with what I have just said, yet the very contrary proves to be the case. This other fact is the following: When one turns to the souls of human beings who have died in our present age and learns the circumstances of their existence, one perceives souls among them who feel grave apprehension at the prospect of coming into contact with those human souls who, here on Earth, met their death as did the Empress of Austria at that time in Geneva. One discovers that human beings sent through the Gate of Death by, let us say, the Propagandists by Action, are

a cause of grave anxiety to certain human beings who passed through death in a normal way and then have further experiences in the spiritual world. One notices, as it were, that those who died in the normal way and who may have occasion to contact these other souls, are fearful of such contact after death, and shrink from it.

I beg you, in such a case, to ignore the emotional paradox. Such innumerable possibilities of association and contact are open to souls that it would be out of place to allow oneself here to be swayed by feelings of compassion, however natural and justifiable they may be. A case like this must be viewed quite objectively. It is a fact that souls who have passed through the Gate of Death normally, feel a certain dread of those whose death was brought about by violent means resembling those adopted by anarchist propaganda.

Now there is a certain very strange connection between this last fact and the other of which I spoke previously. Closer scrutiny reveals that these souls who met their death by violent means come into possession of certain knowledge in the spiritual world after death, which the other souls do not wish to receive from them prematurely, before it is right and healthy to do so. For the very reason that here, on the

physical plane, they were deprived of life in this way and sent with such violence through the Gate of Death, these souls retain a certain possibility of turning to account the powers and forces they possessed on Earth, for example, the power of intellect. From the other side, from the spiritual world, such souls can make use of the powers which were bound up with the physical body here on Earth and achieve with them something quite other than it is possible to achieve during life in the physical body. Thereby these souls are able to acquire knowledge of certain things *earlier* than is really conducive to the progress of human evolution.

It is very remarkable that both meaning and purpose are revealed in this way in a number of deeds hitherto seeming to lack all rhyme or reason. These deeds assume a strange aspect to one who sees things as they really are. In the physical world, all kinds of nonsense is talked; it may sound plausible but is, well just nonsense to closer observation. Here, in the physical world, it is said: people like these Propagandists by Action who murder others, are simply out to draw attention to misery in the world; it is a means of active agitation, etc., etc.. But one who analyses the matter and tries to bring it into line with the laws of social life will realise at once that, although

such deeds appear to be senseless, their meaning suddenly becomes clear in the light of the knowledge that souls sent into the spiritual world in this violent way, acquire knowledge which they really ought not yet to possess and of which souls who died a normal death have a positive dread.

To investigate the causes underlying assassinations committed at various times, like that of the Empress Elizabeth of Austria, to discover the position of these souls who come into the spiritual world with certain secrets in their keeping — with consequences of which we shall speak — to investigate these things occultly was of course the important thing. A merely external view of the series of such assassinations may ascribe them all to chance; but if one analyses the matter, if one considers who the individuals thus sent to their death really are, it becomes clear that they have been selected, as it were — not, of course from the standpoint of the physical world but from that of the spiritual world. Investigation of this aspect of many of the well-known assassinations reveals something very remarkable. In the cases of Carnot, [2] the Empress Elizabeth of Austria and certain others, the remarkable fact is revealed that although the possibility of achieving something by their assassinations certainly existed, it was, as a matter of fact, not achieved at all.

It would have been achieved if souls had been found to be their customers, if I may put it so. If that had happened, both sides would have incurred transcendental, super-sensible guilt: those who had passed through death in the normal way would have had experiences which would have driven them into blameworthy paths, and those whose deaths had been caused by violence, by assassination, would have been guilty of divulging knowledge before the proper time.

Higher Spiritual Beings, Higher Hierarchies, prevented this from happening because of certain consequences which would have ensued and which it was necessary to frustrate for the sake of the well-being of a certain part of mankind. By the intervention of higher Spiritual Beings, the harm that might have resulted was prevented. And so there was evidence here of an attempt made with ineffective means, or rather, with means that had been deprived of their effectiveness. It was an attempt made in the spiritual world, behind the scenes of the physical world.

Probing into the deeper foundations of such matters, we discover the source of the impulses underlying them. And in the case of many of the assassinations which were news in Europe and will be known to you,

the impulses — they were spiritual impulses, remember — were not really primary and original but were derivatives; they were defence measures, if this rather trivial expression is permissible. The purpose of these deeds was to put a stop to something else, to frustrate other deeds, or, better said, to prevent the consequences of other deeds tending in the same direction.

This is a very mysterious matter and can only be understood by scrutinising what, exactly, it was proposed to prevent, against what, exactly, these defence measures were taken. Spiritual Science penetrates here into things deeply connected with the impulses of human life in the present and in the future and of which it is extremely difficult to speak because they everywhere run counter to certain naive and even justifiable interests of men. The matter becomes comprehensible only when we take into consideration the fact that all these attempts by means of assassinations of which I have spoken up to now, were amateurishly directed, were not under expert guidance. They were attempts made without thorough knowledge of the occult connections; they were defence measures born of fear, and they were not under united leadership. They become intelligible only when we study the plan which they were actually

intended to avert, and which was itself being pursued and staged with much greater insight. In the nineteenth century, a remarkable Order was still in existence over in the East: the Order of the Thugs. This Order, which flourished in a certain region of Asia, did not arise out of mere desire — the desire, I mean, of its members — to gain their ends. The members of this Order were charged with the task of murdering certain persons named by very secret and unknown superiors. It was an Order of murderers, so to speak, with the task of putting certain individuals to death. Evidence of its activity filtered through from time to time in news announcing the murder of such and such a person. The murder was committed on the orders of unknown superiors who had charged some member of this Order of the Thugs to carry it out.

In the places where this was undertaken, the aim was well understood. By arranging circumstances of the physical plane in such a way that the establishment of this Order of the Thugs was possible, and then by directing its activities as required, the plan was to bring about the violent death of such persons as would be equipped after their death with the faculty for learning certain secrets. The individuals who managed all this also organised corresponding conditions here, on the physical plane, to act as

mirrors — mirror events as they are called in occultism. Such was the intention: to organise the appropriate mirror events. Certain events of this kind — if only a few — have actually been organised on the physical plane. It is done in this way: certain suitable personalities are trained to be mediums, put into a mediumistic condition and by certain machinations the currents from the spiritual world are directed to the medium. The medium then divulges certain secrets which can only be disclosed by this means, namely, that in yonder world a person killed by a deed of violence, turns to account here, on the Earth, those forces which owing to his violent death can still be made use of; as souls, they fathom certain secrets and then instill them into the medium. And it is possible for those interested in such research here, on the Earth, to investigate what these souls are instilling by such means.

What is investigated in this way is a sort of premature spiritual birth — if I may use this expression. The souls who passed through the Gate of Death in the normal way and are concerned with such things, know that they must be preparing themselves now — and they make it plain that they are engaged in this preparation — in order, later on, when humanity has sufficiently matured, to bring down

many things to the Earth and inject them into the Earth by rightful means. This, indeed, is an important task devolving upon a number of human beings now passing through the Gate of Death. Having attained the requisite maturity for certain secrets at the right time — not prematurely, as is the case when forces generated by violent deaths are put into operation — the task of these souls is to use and apply the *normal* forces. It is actually the task of these human beings to acquire control of these forces and then to inspire them into men living on the Earth who are not mediums at all but who should experience them in the normal, legitimate way — through genuine Inspiration.

In normal life this would be a matter of waiting. But because, as the result of occult crime, these things which ought to come much later are sent as premature spiritual births along the path indicated — because of this, individuals intending evil to humanity and who in this sense are black or grey magicians, capture such secrets for their own ends.

Behind the scenes of outer happenings, such things have been proceeding during our own decades. The intention was this: to place in the hands of a certain group of men, firstly, the secret of the control of masses — I spoke of this to begin with. It is the secret

of how to gain extensive control over those masses who concern themselves little with external affairs, yet possess spiritual capacities and are especially qualified to assist in the preparation of the Sixth Post-Atlantean epoch — it is the secret, too, of how the art of controlling these masses can be placed in the hands of a few individuals.

That was the one aim. The other is something that will play an important role in the future: it is a matter of acquiring the secret means whereby factors connected with processes of disease, with the process of propagation, may be given a particular turn.

Among a few friends, I have already spoken of these things. The age of materialism is striving, through the work of certain circles, to paralyse, to eliminate all spiritual development in mankind, to bring human beings to a point where simply by temperament and character they reject everything that is spiritual and regard it as folly.

This trend — and it is already perceptible in some individuals today — will intensify. People will actually long for the time when the Spiritual is universally deemed to be insanity, craziness! Attempts will be made to achieve this end by inoculations; just as

viruses have been discovered as means of protection against illnesses, so certain inoculations will be used to influence the human body in such a way that it provides no place for the spiritual proclivities of the soul. Human beings will be immunised against any predisposition for spiritual ideas ... such, at least, will be the endeavour. They will try by inoculation to bring it about that even in childhood, human beings lose the urge towards the spiritual life. This is only one of the aspects of that more intimate knowledge, relating to the connection of Nature-processes and Nature-specifics with the human organism, which must arise during the Fifth Post-Atlantean epoch. These things will certainly find their way into the life of mankind when the time comes. The only question is whether success will have attended those previous attempts — by means of such premature spiritual births as I have mentioned — to put knowledge into the hands of individuals who will use it for their own ends ... or whether the knowledge of these things will come in the right way, at the right time, and thus promote the well-being of humanity.

There was nothing amateurish about the methods of the organisation designed for promoting these premature spiritual births; with the help of the Order of murderers known as the Thugs, it worked very

systematically, albeit in a way which horrifies anyone who has the good of humanity at heart. It worked systematically, not amateurishly, with full knowledge of the means required.

Because the effort was being made through instruments acquired prematurely from the spiritual world to place part of mankind in the egotistical possession of knowledge which, as humanity matures will be acquired in any case during the Fifth Post-Atlantean epoch ... because this was being striven for, there arose in other groups of men the uneasiness and anxiety which staged this Propaganda by Action as a counter-blast, so to speak; it was intended to be a help but, being the child of fear, it was an amateurish attempt, a provisional attempt made with ineffective means.

These things that proceed behind the scenes of external happenings, are of deep import. Nor would they be mentioned here if it were not a necessity and a duty to bring them to the attention of people trained to some extent in Spiritual Science. It is a necessity for such things to pass into the consciousness of humanity in the Fifth Post-Atlantean epoch. Only so can the goal of earthly evolution be attained.

Human beings must embark upon the unpleasant task of abandoning the mode of thinking which the universities produce in the so-called educated classes today; a time must come when a number of human beings declare themselves ready to accept this uncomfortable world-conception which takes its direction, its concepts, its ideas, from the spiritual world. For men must not, dare not, linger in the condition of sleep that is so congenial to those abstract concepts for which the age of materialism strives and then calls noble.

Thinking over what I have thus indicated, you will realise that a whole number of possibilities exist for making use of currents emanating from the spiritual world in order to bring evil things to pass on the Earth during this Fifth Post-Atlantean epoch. There are many, many such possibilities — today I have told you of *one*. And the obligation to stress the necessity that such knowledge should reach the consciousness of a certain number of souls — this is bound up with the fundamental character of our age. The second half of the nineteenth century was an extremely important period. I have often indicated to circles of friends here and there that the year 1841 was a critical time, a year of decision and crisis. This, of course, is not discovered by looking merely at the events that

happened in the physical world, but only by studying these events in connection with what was going on in the spiritual world. The year 1841 was, in truth, the critical year in respect of the onset of the age of materialism, for at that time a very definite battle began in the spiritual worlds — a battle waged by certain Spirits, Spirits of Darkness as we may call them, belonging to the hierarchical rank of the Angeloi. In the spiritual worlds they fought out this battle until the autumn of 1879. They were striving for many and definite aims, only one of which shall be mentioned today. Between the years 1841 and 1879, decision was to be taken as to whether a certain store of spiritual wisdom could be made sufficiently mature to trickle gradually down to the Earth from the last third of the nineteenth century onwards, that is to say, to enter into the souls of men as a stimulus to spiritual knowledge, to the knowledge described today as that of Spiritual Science, which has only been possible since that time.

The aim of these Angeloi-Spirits between the years 1841 and 1879 was to prevent what was thus to flow down to the Earth, from coming to maturity in the spiritual world. But these Spirits of Darkness were defeated in the war they waged against the Spirits of Light during this period. In the year 1879, on a smaller

scale, an event came to pass of the kind that has several times come to pass in the course of evolution, and has always been pictured symbolically as the victory of Michael, or St. George, over the Dragon. In the year 1879, too, the Dragon was overcome in a certain realm. This time the Dragon was the Angeloi-Spirits who were striving for but could not achieve the aim I have indicated. In 1879, therefore, they were cast out of the spiritual world into the world of men — and here, in this world, they wander among humanity. They are present here, sending their forces into men's thoughts, feelings and impulses of will, egging them on to this undertaking or another. They have not been able to prevent the onset of the age when the spiritual knowledge flows down — their defeat in the battle lies precisely in this — for the spiritual knowledge is here and will unfold increasingly; human beings will be able to acquire the faculty of seeing into the spiritual world.

But having been cast down to the Earth, these Angeloi-Spirits are intent upon doing harm with the down-flowing knowledge; they want to guide it into wrongful channels, to rob it of its power for good and lead it into paths of evil. In short, having been cast down since the year 1879, their aim is to achieve here, with the help of men, what they were unable to

achieve with the help of the Spirits in yonder world. Their aim is to bring ruin to that part of the good plan for world-evolution which consists in causing the knowledge of the control of masses, the knowledge concerning birth, illness and death, among other things, to spread among men when the time is ripe. These Spirits of Darkness want to spread such knowledge too soon, by means of the premature spiritual births. Among their other objects and activities, these Spirits operate in the manner I have just indicated.

The only way to combat the influence of these Ahrimanic Beings is to realise that against certain aims of Ahriman nothing avails except to see through him, to know that he is there. I have indicated this repeatedly in the Mystery Plays; think only of the end of the last Play. The Fifth Post-Atlantean epoch must evolve to the stage where many human beings address the Ahrimanic Powers and Beings as Faust addresses Mephistopheles: In thy Nothingness I hope to find the All. Men must be resolved to look into that realm where materialism sees the Nothingness and there see ... the spiritual world! Ahriman-Mephistopheles is then obliged to speak to such men as he speaks to Faust when sending him to the Mothers:

I will not grudge my praise before thou goest, For
well I see that thou the Devil knowest.

The other day, I said, jokingly, in Dornach:
Mephistopheles would not have made such a remark
to Woodrow Wilson! To Woodrow Wilson he would have
said: The little fellows never notice the Devil, even
when he has them by the collar! Truly, it is of the
greatest importance that men shall learn to see into
the realities of the spiritual world. And, believe me, it
is simply the fact, that when, on the one side, there is
some special necessity, the opposing forces are also
especially strong — and so, today, men put up strong
resistance to these things, struggle against them.

I beg you here in Zurich, in your laudable and
welcome efforts to bring Spiritual Science to certain
still very hostile circles, to be under no illusions! Many
disappointments — and at first, nothing but
disappointments — await all efforts to direct things
that must come to pass, into the right paths. This, of
course, should never deter us. We must be so imbued
with the impulse needed for the present age, that we
do what has to be done without regard to results
whether they fall out one way or the other.

This attitude alone makes achievement possible — and then it is often reached by an entirely unexpected route. I beg you to remember, too, that a great deal must often be done that yields no gratifying results. For the propaganda of Spiritual Science is a different matter from other current forms of propaganda. In these other domains, people are for the most part told things with which they are as familiar as devout ladies sitting in church are familiar with what the clergyman says from the pulpit. The programmes of most leagues and societies contain subject matter that can be imbibed very light-heartedly and superficially — it usually is, and remains, pure abstraction. Fine programmes are made — but these programmes are unrelated to and incapable of penetrating into reality. If it is our desire to cultivate spiritual strivings in this Fifth Post-Atlantean epoch, we must regard them as we regard the *Living*. What is the nature of the Living? The Living, the Life, in the realm of Spirit has its image in the realm of the Living in Nature. I ask you: is a fish in the sea afraid of laying a number of eggs that come to nothing? Ask yourselves how many of the eggs that are actually laid, turn into fish? How many come to nothing? As it is in life, so, too, it is in the spiritual life. You may speak for long years, on countless occasions, to vast numbers of people ... and you must be satisfied if interest, at most, is awakened in a few

among them — for that inheres in the nature of the Living. Achievement in any degree is only possible when one proceeds as Nature proceeds — Nature being the image of the Spirit. What would happen if Nature hesitated to allow living beings to lay the eggs that come to nothing, because a number obviously perish in the course of a year? The Nature-process continues and, moreover, achieves evolution. Considerations as to whether any particular thing can be achieved, whether it is in line with this or with that — are of no moment. What is of moment is that in the thing itself we see the impulse and that we simply cannot do otherwise than carry this impulse into the world.

And looking at the reasons — a few of which have been indicated today — why this impulse must be carried out into the world during the Fifth Post-Atlantean epoch ... truly they are serious enough! Where necessity is greatest, remember, there the opposition is strongest. Men will have to learn to view all these things that come to pass here, on the physical plane, and in our time present a truly terrible aspect, in their connection with happenings behind the scenes. Only then do they become intelligible. But the historians, the sociologists, the economists, the politicians of today, who derive their rules and laws

exclusively from the physical plane well, as far as the actual necessities are concerned, they act like persons who begin some important task by stretching themselves on a *chaise longue* and going to sleep, believing they can achieve it in the world of dream. The majority of those who belong to the world of culture, to the several branches of science today, really do set to work like this; in their state of dream they let reality pass them by. How do men write treatises on history, on sociology? They write without a single inkling of the real forces at play behind the subject of their dreamings. The realities underlying such deeply decisive events as we are witnessing nowadays, lie around modern men of science like the walls of a room into which they have been carried during sleep, have never seen and in which they go on sleeping. This is how materialistic science acquaints itself with the world.

In my book *The Riddle of Man* I have described a mode of consciousness that is at the same time a seeing (*Schauendes Bewusstsein*). This must, to a certain degree, become a faculty in humanity of the Fifth Post-Atlantean epoch for the following reason. Certain secrets must come into the open because otherwise they would be spread among humanity by unlawful means such as those of which I have told you

today. As I said, it is not easy to speak of these things, but in duty bound it is necessary to do so. Men must acquire for many things a gift of observation very different from the clumsy faculty of observation in vogue today.

In connection with what has been said, I want to add the following. Firstly, men can acquire something, even today, by trying to take things normally ascribed to chance seriously and regard them as hints for deepening the life of soul. Suppose you read that at one place or another, on this or that date, a certain man died. A great deal may light up if one asks oneself: How would it have been if that man had died three months earlier or three months later?—reckoning, of course, merely with possibilities. But you may be sure that if such a question is put, forces are released whereby you will discern other things. Or again, while traveling in a train you may have a conversation that means a great deal to you. A materialist, naturally, would regard such a thing as a lucky stroke of chance. But those who are trying to penetrate behind the scenes of outer existence will be alert to such incidents; without forcing ideas too far but feeling that there is something in these accidents, they pay attention, because these things point to forces playing into and between the events — forces

whose origin is neither mechanical nor mathematical. That is one of the things I wanted to say.

The other is this, and I want to reiterate it with emphasis. In spite of the materialism of our time, much that is spiritual is revealing itself to men. But it goes against the grain to speak about these spiritual experiences. When someone becomes communicative, because he trusts you, he will often speak of what he, or some other person, has done ... If he tells you honestly and genuinely why, for example, he founded some newspaper, why he did this or that, he relates a dream, or what seemed to be a dream; he tells you of an impulse from the spiritual world. Such things happen at every turn nowadays — far more often than people think. Far more deeds are prompted by spiritual impulses than is usually imagined. But people hesitate to admit such things because they are as a rule not taken seriously.

It is well to deepen contemplation in both these directions, to be alert, in these days, to any sign or experience which strikes one's attention; and also to observe — for the opportunities are there — how in the good and in the bad sense, things are revealed from the spiritual world, which impel men to act.

Nowadays, above all, this is more often the case than people think.

That is what I wanted to put before you today. Next Tuesday we will continue the subject.

[1] Note by Translator: The date of the assassination was 10th September, 1898. *Propagandisten der Tat* seems to have been a phrase in current use at that time. In modern books of reference, this assassination and that of Carnot, of which mention is made later, are attributed to revolutionary anarchists.

[2] Carnot was the fourth President of the Third French Republic. He was assassinated at Lyons on 24th June, 1894.

Secret Brotherhoods 1

You will remember our considering various views and statements associated nowadays with the psychoanalysts. [See *Psycho-Analysis in the Light of Anthroposophy* (published in U.S.A.).] The essential point was to bring out clearly the fact that the idea of the unconscious which prevails in psychoanalysis is unfounded. As long as this idea — a purely negative idea — persists, we are bound to say that psychoanalysis is approaching with inadequate means of knowledge a phenomenon of quite special importance for our time. And because the psychoanalysts are trying to explore the mind and soul and — as we have seen — to study their implications for social life, we must say that their way of approach is far more significant than anything academic studies have to offer in the same field. On the other hand, because psycho-analysis is trying, through pedagogy and therapeutics, and soon, probably, through social and political ideas, to carry its influence deeply into human living, so the dangers bound up with such an approach must always be taken very seriously.

Now the question arises: What really is it that these modern researchers cannot reach and do not want to

reach? They recognise that a soul-element exists outside consciousness; they search for it outside consciousness; but they cannot bring themselves to the point of recognising the spirit itself. The spirit can never be grasped through the idea of the unconscious, for unconscious spirit is like a man without a head. I have indeed called your attention to the fact that there are people, victims of certain hysterical conditions, who when they walk about in the streets see people only as bodies, minus their heads. That is a definite malady. So among present-day researchers there are some who believe they can discern the entire spirit, but as they suppose it to be unconscious, they show that they are under the delusion that an unconscious spirit, a spirit without consciousness, would be found by anyone who crosses the threshold — whether in the right sense, as described on the ground of spiritual-scientific research, or because of the kind of abnormal malady that comes to the attention of the psycho-analysts.

When we cross the threshold of consciousness, we always come into a realm of spirit; whether it is a subconscious or a super-conscious realm makes no difference. We always enter a realm where the spirit is in some sense conscious, where it displays a consciousness of some kind. We have to find out the

conditions under which a given form of consciousness prevails; we must even gain through Spiritual Science the possibility of recognising which kind of consciousness a particular spirituality has.

I have told you of the case of the lady who leaves a party, runs in front of a cab-horse, is restrained from jumping into the river and taken back to the house she had just left, so that she is again under the same roof as the host, with whom she is subconsciously in love. In such a case it should not be said that the spirit which is outside the lady's consciousness, the spirit which urges and directs her, is an unconscious part of the soul: it is highly conscious. The consciousness of this demonic spirit (which led the lady back to her unlawful lover) is even much cleverer than is the lady in her upper storey — I should say, her consciousness. And these spirits, which are encountered whenever the threshold of consciousness is crossed in one way or another, and are active and potent there, are not unconscious; they are very effectively conscious for the purpose of their own activities. The phrase, "unconscious spirit," as used by the psycho-analysts, makes no sense: I could just as well say, if I wished to speak merely from my own point of view, that the whole distinguished company seated here are my unconscious, supposing I knew nothing of them. Just

as little can one describe as “unconscious spirits” those spiritual beings who are all around us, and who may lay hold of a personality, as in the case I told you about a week ago. They are not unconscious; they are outside the range of our normal consciousness, but they are fully conscious on their own account.

It is extraordinarily important — precisely in connection with the task of Spiritual Science in our time — to be aware of this, for knowledge of the spiritual realm that lies beyond the threshold, which means a knowledge of real, conscious individualities, is not simply a discovery of present-day Spiritual Science; it is in fact a primordial knowledge. In earlier times it came through old, atavistic clairvoyance. To-day it has to be attained gradually, by other methods. But knowledge of these spiritual beings, who live outside our consciousness under conditions different from ours, but have an enduring relationship with human beings and can lay hold of a person’s thinking, feeling and willing — this knowledge has always been there. And within certain brotherhoods, who always looked on this knowledge as their secret property, it was treated as highly esoteric. Why was this so? To discuss this question fully would take us too far just now, but it must be said that particular brotherhoods were honestly convinced that the great majority of

people were not ripe for this knowledge. And indeed this was true up to a certain point. But many other brotherhoods, called those of the left, tried to keep this knowledge for themselves, because when it is possessed by a small group, it gives them power over others who do not have it. And so endeavours were always made by certain groups to assure them power over others. Thus it could come about that a certain kind of knowledge was regarded as an esoteric possession, but was in fact utilised in order to gain power over one thing or another.

In this present time it is particularly necessary to be really clear about these things. For you know that since 1879 mankind has been living in a very special spiritual situation. Quite particularly powerful spirits of darkness were then cast down from the spiritual world into the human realm, and those persons who in a wrongful way keep the secrets connected with this event in the possession of their small groups are able to bring about everything possible by this means. Now I will first of all show you how certain secrets which concern present-day developments can be wrongfully made use of. You must then take care to bring what I am going to say to-day, rather on historical lines, into close connection with what I shall be adding to-morrow.

As you all know, attention has often been called within our movement to the fact that this century should bring human evolution into a special relationship with the Christ, in the sense that during this century — and even during the first half of it — the event indicated in my first Mystery Play is to come about: the Christ will appear to an increasing number of people as a Being truly and immediately present in the etheric realm.

Now we know that we are living in the age of materialism, and that since the middle of the nineteenth century this materialism has reached its peak. But in reality opposites always occur together. Precisely the high-point of materialism is necessarily accompanied by that inward development which makes it possible for the Christ to be really seen in the etheric realm. You can understand that a disclosure of this secret, concerning the etheric manifestation of Christ and the resulting new relationship of the Christ to human evolution, gives rise to resentment and ill-will among those members of certain brotherhoods who wished to make use of this event, the appearance of the etheric Christ, for their own purposes and did not want it to become the common property of mankind. There are brotherhoods — and brotherhoods always influence public opinion by disseminating this

or that in such a way that it will disturb people as little as possible — who put out the idea that the time of materialism will soon be over, or indeed that it is already at an end. The poor, pitiable “clever people,” who to-day are promoting through so many gatherings and books and societies the idea that materialism is finished and that something of the spirit is now within reach, but without ever being able to offer people more than the word “spirit” and little phrases of a similar kind — these people are all more or less in the service of those who have an interest in declaring what is not true: that materialism is in ruins. That is far from true: on the contrary, a materialistic outlook makes progress and prospers best when people are taught that they are no longer materialists. The materialistic outlook is fast making headway and will continue to advance for some four or five hundred years.

The essential thing, as has often been emphasised here, is to be clearly conscious of the facts. Mankind will begin to recover when, through work in the life of the spirit, people come to know and to see in its true light the fact that the fifth post-Atlantean epoch is intended to create a materialistic state of being out of the general stream of human evolution. But all the more, then, must a spiritual state of being be set in

opposition to this materialism. What people in our epoch must learn is the need to wage a fully conscious fight against the evil that is making its way into human evolution. Just as in the fourth epoch the struggle was to come to terms with birth and death, so now we have to come to terms with evil. Therefore the point is to grasp spiritual teaching with full consciousness, not to throw sand in the eyes of our contemporaries, as though the devil of materialism were not there. Those who handle these matters in an unrightful way know as well as I do about the event of the Christ-appearance, but they deal with it differently. And to understand this, we must pay attention to the following.

Now that we are living in the fifth post-Atlantean epoch, it is quite wrong to say, as many people are comfortably fond of saying: “During this life between birth and death, the best thing is to give oneself over to living; whether after death we enter a spiritual world will be revealed soon enough — we can wait for that. Here and now we will enjoy our life, as though only a material world exists; if we do pass beyond death into a spiritual world, then we shall know whether a spiritual world is there!” That is about as clever as if someone were to take an oath and say: “As truly as there is a God in Heaven, I am an atheist!” Yet

there are many people who take the line: “After death we shall know what things are like there. Until then, there is no need to occupy oneself with any kind of spiritual knowledge.”

This way of thinking has been very tempting always, in all epochs, but in our epoch it is particularly disastrous, because the temptation to indulge in it comes very close to people owing to the power and prevalence of evil. When under present-day conditions of evolution a man goes through the portal of death, he takes with him the modes of consciousness he has developed between birth and death. If he has occupied himself entirely with concepts and ideas and experiences drawn from the material world, the world of the senses, he condemns himself to dwell after death in an environment related to those ideas. While a man who has absorbed spiritual concepts enters the spiritual world in the right way, a man who has refused to accept them will have to remain tied to earthly relationships in a certain sense, until — and it takes a long time — he has learnt over there to absorb enough spiritual ideas to carry him into the spiritual world. Accordingly, whether or not we have absorbed spiritual ideas in this life determines our environment over there. Many of those — one can say it only with sympathy — who resisted spiritual ideas during this

life, or were prevented from absorbing them, are to be found wandering about the earth, still bound to the earthly realm. And a soul in this situation, no longer shut off from its surroundings by the body, and no longer prevented by the body from working destructively — such a soul, if it continues to dwell in the earth-sphere, becomes a destructive centre.

Thus we see that in these cases — we might call them normal nowadays — when the threshold of death is crossed by souls who have not wanted to have anything at all to do with spiritual ideas and feelings, the souls become destructive centres, because they are held back in the earth-sphere. Only those souls who in this life are permeated by a certain connection with the spiritual world go through the gate of death in such a way that they are accepted in the spiritual world, set free from the earth-sphere, and are able to weave the threads that can continually be woven from themselves to those they have left behind. For we must be clear about this: the spiritual threads between the dead and those of us who were close to them are not severed by death; they remain and are indeed much more intimate than they were during life.

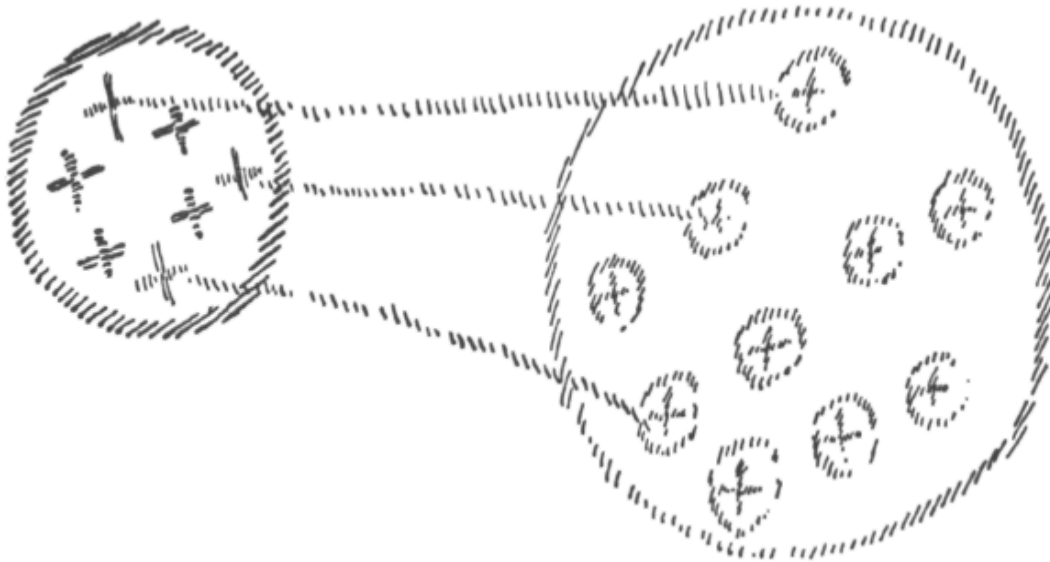
This that I have been saying must be taken as a very serious and important truth. Once again, it is not

something known to me alone; others know that this is how things are at the present time. But there are many who make use of this truth in a very bad sense. For while there are misguided materialists who believe that this life is the only life, there are also initiates who are materialists and who disseminate materialistic teachings through their brotherhoods. You must not suppose that these materialists take the feeble-minded view that there is no such thing as spirit, or that men have no souls which can live independently of the body. You can be sure that anyone who has been really initiated into the spiritual world will never succumb to the foolishness of believing only in matter. But there are many who have a certain interest in spreading materialism and try by all sorts of means to ensure that the majority of men will believe only in materialism and will live wholly under its influence. And there are brotherhoods led by initiates who have this interest. It suits these materialists very well when it is constantly said that materialism has already been overcome. For anything can be promoted by talking about it in an opposing sense; the necessary manoeuvres are often highly complicated.

What then are the aims of these initiates, who in reality know very well that the human soul is a purely spiritual entity, independent of the body, and

nevertheless cherish and cultivate a materialistic outlook in other people? What they want is that the largest possible number of souls should absorb only materialistic ideas between birth and death. Thus these souls are made ready to linger on in the earth-sphere, to be held back there. And now observe that there are brotherhoods which are equipped to know all about this. These brotherhoods prepare certain human souls to remain after death in the realm of the material; then they arrange things — and this is quite possible for their infamous power — so that these souls come under the aegis of their brotherhood, and from this the brotherhood gains enormous strength. So these materialists are not materialists, for they believe in the spirit — these initiate-materialists are not so foolish as not to do that, and indeed they know the truth about the spirit well enough — but they compel human souls to remain bound to the material realm after death, in order to be able to use these souls for their own purposes. Thus these brotherhoods build up a sort of clientele of souls from among the dead who remain in the earth-sphere. These souls have in them certain forces which can be guided in the most varied ways, and by this means it is possible to achieve quite special opportunities for exercising power over those who are not initiated into these things.

Nothing less than that, you see, is the plan of certain brotherhoods. And nobody will understand these matters clearly unless he keeps the dust out of his eyes and refuses to be put off by suggestions that either such brotherhoods do not exist or that their activities are harmless. They are in fact extremely harmful; the intention of these initiates is that men should be led farther and farther into materialism, and should come to believe that there are indeed spiritual forces, but that these are no more than certain forces of nature.



Now I would like to describe for you the ideal that these initiates cherish. A certain effort is necessary to understand these things. Picture a world of harmless people: they are a little misled by the prevailing materialistic ideas, a little led away from the old well-

founded religious ideas. Picture this — perhaps a diagram will be helpful.

Here (larger circle) is a realm of harmless human beings. They are not very clear about the spiritual world; misled by materialism, they are not sure what attitude to take towards the spiritual world, and especially towards those who have passed through the gate of death.

Now consider this: here (smaller circle) we have the realm of such a brotherhood as I have described. Its members are engaged in spreading the doctrine of materialism; they are taking care to see that these people shall think in purely materialistic terms. In this way they are training souls to remain in the earth-sphere after death. These souls will become a clientele of the lodge; appropriate measures can be taken to hold them within the lodge. Thus the brotherhood has created a lodge which embraces both the living and the dead; but the dead are those who are still related to the forces of the earth.

It was then arranged that seances should be held, as they were during the second half of the nineteenth century. Then it can come about — please note this carefully — that what takes place in the seances is

directed, with the help of the dead, by the lodge. But the real intention of the Masters who belong to lodges of that kind was that people should not know that they were dealing with the dead, but should believe that they were in touch simply with higher forces of nature. They were to be convinced that these higher forces, psychic forces and the like, do exist, but that they are higher forces of nature and nothing more. They were to get the idea that just as electricity and magnetism exist, so are there higher forces of a similar kind. The fact that these forces come from souls is precisely what the leaders of the lodge keep hidden. In this way the “harmless” people gradually become entirely dependent in their soul-life on the lodge, without knowing that they are dependent or from what source they are being guided.

The only weapon against these procedures is to *know* about them. If we know about them, we are protected; if we take them seriously and believe in the truth of our knowledge, we are safe. But we must not take too comfortably the task of making this knowledge our own. It is not yet too late. I have often insisted that these matters can be clarified only by degrees, and that only by degrees can I bring together the essential facts to complete the picture.

As I have often told you, in the course of the nineteenth century many brotherhoods introduced spiritualism in an experimental way, in order to see if they had got as far with mankind as they wished. Their expectation was that at the spiritualistic seances people would take it that higher nature-forces were at work. The brothers of the left were disappointed when most people assumed, instead, that spirits of the dead were manifesting. This was a bitter disappointment for these initiates; it was just what they did not want. They wanted to deprive mankind of belief in survival after death. The efficacy of the dead and their forces was to remain, but the correct, important idea that the manifestations came from the dead — this was to be taken away. This is a higher form of materialism; a materialism which not only belies the spirit but tries to drag it down into the material realm. You see, materialism can have forces which lead to a denial of itself. People can say: “Materialism has gone — we are already talking of the spirit.” But a person can remain a thorough materialist if he treats the whole of nature as spirit in such a way that psychism emerges. The only right way is to learn how to see into the real spiritual world, the world of actual spirituality.

Here we have the beginning of a trend which will gather force throughout the next four or five hundred

years. For the moment the evil brotherhoods have put the brake on, but they will continue their activities unless they are stopped — and they can be stopped only if complacency regarding the spiritual-scientific world-outlook is overcome.

Thus these brothers over-reached themselves in their spiritualistic seances: instead of concealing themselves, they were shown up. It made them realise that their enterprise had not gone well. Therefore these same brotherhoods endeavoured, from the nineties onwards, to discredit spiritualism for a time. On this path, you see, very incisive results are achieved by spiritual means. And the aim of it all is to gain greater power and so to take advantage of certain conditions which must come about in the course of human evolution.

There is something that works against this materialising of human souls, this exile of souls in the earthly sphere. The lodges exist on earth, and if the souls are to manifest and to be made use of in the lodges, they must be kept in this earthly exile. The power that works against these endeavours to operate through souls in the earthly realm is the impulse of the Mystery of Golgotha. And this also is the healing impulse which acts against the materialising of souls.

Now the way taken by the Christ is altogether outside the wills and intentions of men. Hence there is no man anywhere, and no initiate, whatever his knowledge, who can influence those actions of the Christ which in the course of the twentieth century will lead to that appearance of which I have often spoken to you and which you can find indicated in the Mystery Plays. That rests entirely with Christ alone. The Christ will be present as an etheric Being within the earth-sphere. The question for men is how they are to relate themselves to Him. No one, not even the most powerful initiate, has any kind of influence over this appearance. It will come! I beg you to keep firm hold of that. But measures can be taken with the aim of seeing to it that this Christ-Event is received in one way or another and has this or that effect.

Indeed, the aim of those brotherhoods I have spoken of, who wish to confine human souls in the material realm, is that the Christ should pass by unobserved in the twentieth century; that His coming as an etheric individuality should not be noticed by men. And this endeavour takes shape under the influence of a quite definite idea and a quite definite purpose. These brotherhoods want to take over the Christ's sphere of influence, which should spread out more and more widely during the twentieth century, for another being

(of whom we will later speak more precisely). There are Western brotherhoods who want to dispute the impulse of the Christ and to set in His place another individuality who has never appeared in the flesh — an etheric individuality, but a strongly Ahrimanic one.

All these methods I have told you about, this working with the dead and so on, have finally one single purpose — to lead people away from the Christ who has passed through the Mystery of Golgotha, and to assign to another being dominion over the earth. This is a very real battle, not an affair of abstract concepts; a real battle which is concerned with setting another being in place of the Christ-Being for the rest of the fifth post-Atlantean epoch, for the sixth epoch and for the seventh. One of the tasks of healthy, honest spiritual development will be to destroy and make away with such endeavours, which are anti-Christian in the highest degree. For this other being, whom these brotherhoods want to set up as a ruler, will be called “Christ” by them; yes, they will really call him “Christ!” And it will be essential for people to learn to distinguish between the true Christ, who will not this time appear in the flesh, and this other being who is marked off by the fact that he has never been embodied on the earth. It is this etheric being whom

these brotherhoods want to set in the place of Christ, so that the Christ may pass by unobserved.

Here is one side of the battle, which is concerned with falsifying the appearance of Christ during the twentieth century. Anyone who looks only at the surface of life, and pays heed to all the external discussions about Christ and the Jesus-question, and so on, knows nothing of the deeper facts. All these discussions serve only to hide the real issues and to lead people away from them. When the theologians discuss "Christ" in this way, a spiritual influence from somewhere is always at work, and these learned men are in fact furthering aims and purposes quite different from those they are aware of.

This is the danger of the idea of the unconscious: it leads to unclear thinking about all such connections. While the evil brotherhoods pursue their aims very consciously, these aims never enter the consciousness of the people who engage in all sorts of superficial discussions. We lose the truth of these things by talking of the "unconscious," for this so-called unconscious is merely beyond the threshold of ordinary consciousness, and is the very sphere in which someone who knows about these things can manipulate them. Here we have *one* side of the

situation: a number of brotherhoods actually do wish to substitute for the working of Christ the working of another being and are ready to use any means to bring this about.

On the other side are certain Eastern brotherhoods, especially Indian ones, who want to intervene no less significantly in the evolution of mankind. But they have a different purpose: they have never developed an esoteric method of achieving something by drawing the souls of the dead into the purview of their lodges: that is far removed from their aims. But in their own way they also do not want the impulses of the Mystery of Golgotha to work into the course of human evolution. Since the dead are not at their disposal, as they are for some of the Western brotherhoods I have mentioned, they do not wish to set against the Christ, who is to appear as an etheric individuality during the twentieth century, some other individuality; for that they would need the dead. But they do want to distract attention from the Christ; to prevent Christianity from rising to supremacy; to obscure the truth about the Christ, who passed through the Mystery of Golgotha after His one and only incarnation of three years on earth, and who cannot be incarnated again on earth. These brotherhoods do not want to control the dead in their

lodges: in place of the dead they employ beings of another kind.

When a man dies, he gives up his etheric body, which separates from the physical body, as you know, soon after death, and is then normally taken up into the cosmos. This is a somewhat complicated process; I have described it for you in various ways. But before the Mystery of Golgotha something else was possible, and even afterwards it was still possible, especially in the East. When a man surrenders his etheric body after death, certain beings can clothe themselves in it and become etheric beings with the aid of these etheric bodies of dead men. This is what happens in the East: demonic beings are enticed to clothe themselves in the etheric bodies which men have cast aside; and it is these spirits who are drawn into the Eastern lodges. The Western lodges, therefore, have the dead who are banished into matter; the Eastern lodges of the left have demonic spirits — spirits who do not belong to earth-evolution but have insinuated themselves into it by donning the discarded etheric bodies of dead men.

Esoterically, the procedure is to make this fact into an object of worship. You know that the calling up of illusions belongs to the arts of certain brotherhoods,

because when men are not aware of how far illusion is present in the midst of reality, they can easily be taken in by skilfully produced illusions. The immediate object is achieved by introducing a certain form of worship.

Suppose I have a group of men with a common ancestry; then, after as an “evil” brother I have made it possible for the etheric body of a certain ancestor to be taken over by a demonic spirit, I tell the people that this ancestor is to be worshipped. The ancestor is simply the man whose cast-off etheric body has been taken over, through the machinations of the lodge, by a demonic spirit. So ancestor-worship is introduced, but the ancestors who are worshipped are simply whatever demonic beings have clothed themselves in the etheric bodies of these ancestors.

The Eastern peoples can be diverted from the Mystery of Golgotha by methods such as these. The result will be that for Eastern peoples — or perhaps for people generally, since that is the ultimate aim — the coming manifestation of Christ in our earthly world will pass unnoticed. These Eastern lodges do not want to substitute another Christ; they want only that the appearance of Christ Jesus shall not be noticed. There is thus an attack from two sides against the Christ

Impulse that is to manifest in etheric form during the twentieth century; and this is the situation in which we stand to-day. Particular trends are always only an outcome of what the great impulses in human evolution are bringing about. That is why it is so saddening to hear it said continually that influences from the unconscious, the so-called unconscious, are an effect of suppressed love or the like, when in fact influences from a highly conscious spirituality are at work on humanity from all sides, while remaining relatively unconscious if no conscious attention is paid to them.

We must now bring in some further considerations. Men with good intentions for the development of mankind have always reckoned with the activities I have just described and have done their best — and no man can or should be expected to do more — to set things right.

A particularly good home for spiritual life, protected against all possible illusions, was Ireland, the island of Ireland, in the first Christian centuries. More than any other spot on earth it was sheltered from illusions; and that is why so many missionaries of Christianity went out from Ireland in those early times. But these missionaries had to have regard for the simple folk

among whom they worked — for the peoples of Europe were very simple in those days — and also to understand the great impulses behind human evolution. During the fourth and fifth centuries Irish initiates were at work in central Europe and they set themselves to prepare for the demands of the future. They were in a certain way under the influence of the initiate-knowledge that in the fifteenth century — in 1413, as you know — the fifth post-Atlantean epoch was to begin. Hence they knew that they had to prepare for a quite new epoch, and at the same time to protect a simple-minded people. What did they do in order to keep the simple people of Europe sheltered and enclosed, so that certain harmful influences could not reach them? The course of events was guided, from well-instructed and honourable sources, in such a way that gradually all the voyages which had formerly been made from Northern lands to America were brought to an end. Whereas in earlier times ships had sailed to America from Norway for certain purposes (I will say more of this to-morrow), it was gradually arranged that America should be forgotten and the connection lost. By the fifteenth century, indeed, the peoples of Europe knew nothing of America. Especially from Rome was this change brought about, because European humanity had to be shielded from American influences. A leading part in it was played by Irish

monks, who as Irish initiates were engaged in the Christianising of Europe.

In earlier times quite definite impulses had been brought from America, but in the period when the fifth post-Atlantean epoch was beginning it was necessary that the peoples of Europe should be uninfluenced by America — should know nothing of it and should live in the belief that there was no such country. Only when the fifth post-Atlantean epoch had begun was America again “discovered,” as history says. But, as you know very well, much of the history taught in schools is *Ð° fable convenue*, and one of these fables is that America was discovered for the first time in 1492. In fact, it was only *rediscovered*. The connection had been blotted out for a period, as destiny required. But we must know the truth of these historical circumstances and how it was that Europe was hedged in and carefully sheltered from certain influences which were not to come in.

These things show how necessary it is not to take the so-called unconscious as actually unconscious, but to recognise it as something that pursues its aims very consciously below the threshold of ordinary consciousness. It is important to-day that more people should come to know of certain secrets. That is why I

went as far as one can go publicly in my ZÃ¼rich lectures, [Four public lectures given on 5th, 7th, 12th and 14th November, 1917, on the following subjects: *Anthroposophy and Psychology; Anthroposophy and History; Anthroposophy and Natural Science; Anthroposophy and Social Science*. (Not yet translated.)] when, as you know, I explained to what extent the history of mankind is not known by ordinary consciousness, but is in fact dreamt through; and when I said that only when people become aware of this, will they come to see history in its true colours.

These are means by which consciousness is gradually awakened. The facts and events confirm what I say; only they must not be overlooked. People sleep their way blindly through events — through tragic catastrophes such as the present one. I would like first to impress on you the historical aspect of these matters: we will speak of them in greater detail to-morrow.

I want to add one further point. You will have seen from my explanations how great is the difference between West and East in relation to the evolution of mankind. Now I would ask you to observe the following. The psycho-analysts talk of the subconscious, the subconscious soul-life, etc. To apply

such vague concepts to these things is useless. The point is to grasp what there really is beyond the threshold of consciousness. Certainly there is a great deal down below the threshold, and on its own account it is highly conscious. We must learn to understand what kind of spirituality exists down there, beyond the threshold of consciousness. We must speak of a *conscious* spirituality, not of unconscious mind. Yes, we must be quite clear that we know nothing of a great deal that goes on within us — it would indeed go badly with us if we had normally to be aware of it all. Just imagine how we should cope with eating and drinking if we had to acquaint ourselves with all the physiological and biological processes that go on from the moment when we swallow a piece of food! All that proceeds unconsciously, and spiritual forces are at work there, even in the purely physiological realm. But you will agree that we cannot wait to eat and drink until we have learnt all the details of it. It is the same with much else: by far the greater part of our being is unconscious, or — a better word — subconscious.

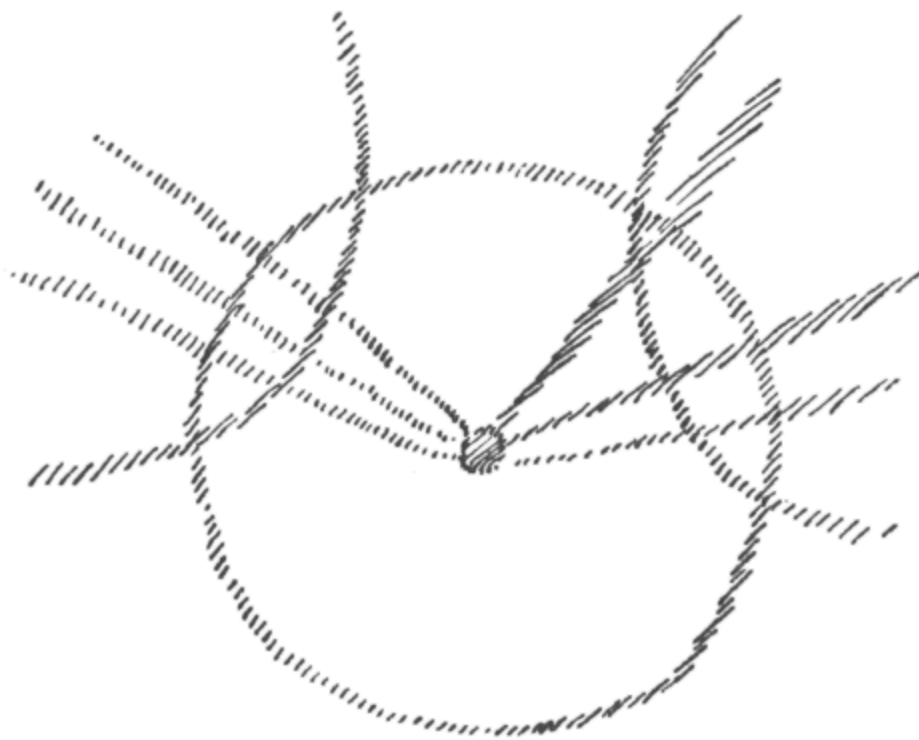
Now the peculiar thing is that this subconscious within us is invariably taken possession of by another being. Hence we are not only a union of body, soul and spirit, carrying an independent soul in our body

through the world, but shortly before birth another being takes possession of our subconscious parts. This subconscious being goes with us all the way from birth to death. We can to some extent describe this being by saying that it is highly intelligent, and endowed with a will which is closely related to the forces of nature. I must emphasise a further peculiarity of this being — it would incur the gravest danger if under present conditions it were to accompany man through death. At present it cannot do so; therefore it disappears shortly before death in order to save itself; yet it retains the impulse to order human life in such a way that it would be able to conquer death for its own purposes. It would be terrible for human evolution if this being which has taken hold of man were able to overcome death and so, by dying with man, to pass over into the worlds which man enters after death. This being must always take leave of man before death, but in many cases this is very difficult for it to do, and all sorts of complications result. For the moment the important thing is that this being, which has its dominion entirely within the subconscious, is extremely dependent upon the earth as a whole organism.

The earth is very different from what geologists or mineralogists or palaeontologists say about it; the

earth is a living being through and through. These scientists deal only with its mineral part, its skeleton, and its skeleton is all we normally perceive. This is much the same as if you were to enter this hall and through a special change of sight were to see only the bones of the people assembled here. Just imagine that you came in through the door and only skeletons were sitting on the chairs: not that they *were* nothing but bones — that would be going too far — but that you could *see* only the bones, as though with an X-ray apparatus. That is as much as geology sees of the earth — its skeleton only. But the earth is more than a skeleton: it is a living organism, and from its centre it sends out particular forces to every point and region on its surface.

These outward-streaming forces belong to the earth as



a living organism, and they affect a man differently according to where he lives on the earth. His soul is not directly influenced by these forces, for his immortal soul is very largely independent of earth-conditions, and can be made dependent on them only by such special arts as those I have described to-day. But through the other being, which seizes hold of man before birth and has to leave him before death, these various earth-forces work with particular strength into the racial and geographical varieties of mankind. So it is on this “double” (*Doppelgänger*), which man carries within himself, that geographical and other diversities exert special influence.

This is extraordinarily important. To-morrow we shall see how the “double” is influenced from various points on the earth and what the consequences are. I have already indicated that you will need to bring what I have said to-day into direct connection with what I shall be saying to-morrow, for one lecture can scarcely be understood without the other.

We have to try to assimilate ideas which are most seriously related to the total reality in which the human soul lives, in accordance with its own nature. This reality goes through various metamorphoses, but how these changes occur depends to a great extent on human beings. And one significant change comes about if people realise how human souls, according to whether they absorb materialistic or spiritual concepts between birth and death, are exiled to the earth or pass on to their rightful spheres. The ideas on these matters that prevail among us must become continually clearer, for only then shall we relate ourselves truly to the world as a whole, which is what we must do more and more, for we are concerned not merely with an abstract spiritual movement, but with a very concrete one which has to take account of the spiritual life of a certain number of individuals.

It is a great satisfaction to me that these discussions, which are quite specially important for those of our friends who have passed through the gate of death but are still faithful members of our movement, can be carried on as a reality which unites us more and more deeply with them. I say this to-day because it behoves us to think with loving remembrance of Fräulein Stinde. Yesterday was the anniversary of her death, and with specially loving remembrance we think of one who was so inwardly linked to our Building, [The first Goetheanum, later destroyed by fire and replaced by the present Goetheanum.] and whose impulses were so inwardly connected with its impulses.

Secret Brotherhoods 2

We have been considering the emergence of a search for knowledge with inadequate means, and this has opened up wide historical perspectives. Now with regard to these matters, and also to what I said with the same intention when I last spoke here, I must ask you to realise that we are concerned not with a theory or with a system of ideas but with the communication of facts. That is the point to keep in mind; otherwise these matters will not be clearly understood. I am not setting out historical laws or ideas, but stating facts — facts that are connected with the plans and purposes both of certain personalities who are held together in brotherhoods and of other beings who work on these brotherhoods and whose influence is also sought. They are beings who are not incarnated in the flesh, but are embodied in the spiritual world. It is essential to keep this in mind when you hear what I told you yesterday. For where these brotherhoods are concerned, we have to do with various parties (as indeed you will have learnt from explanations given in earlier lectures, e.g. *The Occult Movement in the 19th Century* (See p. 71)). Thus there is one party which stands for keeping certain higher truths absolutely secret; and again, allowing for various shades of opinion, there are brothers, particularly since the middle of the fifteenth

century, who hold that certain truths, if only those called for by the needs of the moment, should be carefully and pertinently disclosed. Besides these two main parties there are other variations; hence you will see that whatever influence is finally exerted on human evolution from the side of these brotherhoods will very often reflect some kind of compromise.

Early in the 1840s, those brotherhoods who have knowledge of the spiritual impulses that play into history saw coming on that battle of certain spiritual beings with higher Spirits which terminated in 1879, when certain Angel-beings, Spirits of Darkness, were cast down, an event symbolised by the victory of Michael over the dragon. When therefore, in the middle of the nineteenth century, these brotherhoods felt that this event was approaching, they had to decide what attitude to take towards it and to consider what should be done.

Those brothers who wished above all to reckon with the demands of the moment were actuated up to a certain point with the best intentions, but they were mistaken in their approach to the materialism of the time; they thought that men who were prepared to accept only what could be known in physical terms should be offered something from the spiritual world in a materialistic form. So it was with good intentions

that Spiritualism was launched on the world in the 1840s.

Since at that time a critical mentality, concerned solely with the external world, was due to prevail on earth, it was necessary to give people at least some inkling, some feeling, that a spiritual world existed around them. And so now this compromise, as is the way with compromises, was put into effect. Those brothers who were altogether against communicating spiritual truths to mankind found themselves outvoted, one might say; they had to give in and agree. Even so, it was not their original intention to introduce the phenomena connected with Spiritualism into the world. Where collective groups of people are concerned one always gets compromises, and naturally, when a collective decision has been reached, not only those who favoured it will be looking for results, but those who at first opposed it will be expecting something or other from it.

Thus the well-meaning members of these brotherhoods took the mistaken view that through the use of mediums people would be convinced of the presence around them of a spiritual world; then on the basis of this conviction it would be possible to impart higher truths. This could indeed have happened if the phenomena that came through the mediums had in

fact been interpreted in the intended way, as evidence for the presence of an interpenetrating spiritual world. But — as I explained yesterday — something quite different resulted. The mediumistic phenomena were interpreted by those who took part in the seances as coming from the dead. Hence the experiment was a disappointment for all concerned. Those brothers who had allowed themselves to be outvoted were very grieved that the séance manifestations could be spoken of — sometimes correctly — as coming from the spirits of the dead. The well-intentioned progressive brothers had not expected any mention of the dead, but rather of a general elemental world, so they too were disappointed.

These activities, however, are pursued above all by persons who have been in some way initiated. And besides the brotherhoods already mentioned, we have to reckon with others, or with sections of the same brotherhoods, wherein a minority of members, or even a majority, consists of initiates who within their brotherhoods are known as “brothers of the left;” they are those who treat every impulse that enters into human evolution as a question of power. Naturally, these brothers expected all sorts of things from Spiritualism.

As I told you yesterday, it was these brothers of the left who were specially responsible for dealing in the way I described with the souls of the dead. Their interest was centred on observing what came out of the seances, and by degrees they got control of the whole field. The well-intentioned initiates gradually lost all interest in Spiritualism; they felt in a certain sense ashamed, because those who had all along opposed Spiritualism said they might have known from the start that nothing would come of it. But the result was that Spiritualism came under the power of the brothers of the left. Yesterday I said that these brothers had been disappointed in the following way. They saw that Spiritualism could bring to light what they had set on foot, and they were above all anxious that this should not happen. Since the persons attending the seances believed they were in touch with the dead, communications from the dead might reveal what the brothers of the left were doing with the souls of the dead. The very souls which they were misusing might manifest in the course of a séance.

You must please once more keep in mind that I am not expounding theories but relating facts — facts that go back to particular individuals. And when individuals are united in brotherhoods, they will differ in what they expect from the same event. When one speaks of facts that belong to the spiritual world, it is

always a question of looking for the outcome of individual impulses. In ordinary life one action will often contradict another. If theories are discussed, the rule of contradiction must be observed. But when one is speaking of facts, then — just because they are facts — we shall very often find that facts in the spiritual world agree just as little as do human actions on the physical plane. Therefore I ask you to keep this in mind. One cannot talk of realities in these matters unless one talks of individual facts. That is the point. Therefore we must keep the various streams apart and distinguish between them.

This is connected with something very important, which must be kept clearly in view by anyone who hopes to arrive at a more or less satisfying outlook on the world. It is a fundamental point, and we must bring it before us, even though it is somewhat abstract.

A person who tries to build up a world-picture rightly endeavours to bring its separate elements into harmony. He does this from habit — a thoroughly justified habit, connected for many centuries with the dearest possession of our souls: with monotheism. He tries therefore to lead back the whole range of his experience of the world to a unitary principle. This is valid enough in its own way — not, however, in the

sense in which it is usually applied, but in quite another sense of which we will speak next time. To-day I will deal only with the essential principle.

If we approach the world with the preconceived idea that everything must be explicable without contradiction, as though it came from a single source, we shall be disappointed again and again when we look without prejudice at the world and the experiences it affords. We have acquired the habit of treating everything we perceive in the light of the didactic concept which says that everything leads back to a unitary divine origin — everything derives from God and so must admit of a single mode of explanation.

But this is not so. The experiences we encounter in the world do not spring from a single ground, but from diverse spiritual individualities, who all play a part in producing them. That is the essential point. We will speak to-morrow of the sense in which monotheism is justified. Up to a certain stage, and indeed up to a high stage, we must think of independent individualities as soon as we cross the threshold of the spiritual world. And then we cannot expect to explain everything we experience in unitary terms. Take any series of events — let us say the experiences encountered from 1913 to 1918. A diagram will

naturally show them taking their course from two directions at once ...



Diagram 1

An historian will always try to reduce the whole process to the working of a single principle, but that is not how things happen. Directly we cross the threshold of the spiritual world, whether downwards or upwards — it is one and the same — we find that different individualities, relatively independent of each other, are working into these events. We shall never understand the course of events if we assume a single source for them; we shall see them rightly only if in the turbulence of events we reckon with the activities of individualities who are working either with or against each other.

This is something that belongs to the deepest secrets of human evolution. For centuries, even for millennia, it has been obscured by monotheistic feeling, but you must take it into account. If to-day we are to come closer to ultimate questions, we must above all not confuse logic with abstract freedom from contradictions. In a world where independent individualities are simultaneously at work, contradictions are bound to occur, and to expect them not to occur leads to an impoverishment of ideas; to ideas which cannot embrace the whole of reality. The only adequate ideas will be those that are able to grasp a world replete with contradictions, for that is the real world.

The realms of nature that lie around us come into being in a very remarkable way. In all that we call nature, the nature we approach through science on the one hand and through aesthetic perception on the other, various individualities are at work. But in the present phase of human evolution a wise Providence has ordained an arrangement which is a great blessing for mankind. We can lay hold of nature with ideas that assume a monistic dispensation, because sense-perception allows us normally to experience only as much of nature as is in accord with that principle. Behind the tapestry of nature there lies something

different which is sustained from a quite other direction; but sense-perception shuts it out, admitting only as much of nature as can pass through its sieve. Everything contradictory is strained out, and nature is communicated to us in the guise of a monistic system. But directly we cross the threshold and bring the true facts to bear on the interpretation of nature — the facts concerning the elemental spirits or the influence of human souls, which can also act on nature — then we are no longer able to speak of a monistic system applicable to nature. Once again we see clearly that we have to do with the workings of individualities who may either oppose or reinforce one another.

In the elemental world we find earth-spirits, gnomes; water-spirits, undines; air-spirits, sylphs; fire-spirits, salamanders. They are all there, but they do not form a single united band. Each of the four kingdoms is in a certain sense independent; they do not work only in rank and file as a single system, but they oppose one another. Their purposes are, to begin with, entirely distinct; the outcome reflects the interactions of their purposes in the most varied ways. If we know what these purposes are, we can discern in a given phenomenon the working together, let us say, of fire-spirits and undines. But we must never suppose that behind them is a single authority which gives them definite orders. This way of thinking is widespread to-

day; and philosophers such as, for example, Wilhelm Wundt (whom Fritz Mauthner described with some justice as “an authority by the grace of his publisher” — yet before the war he ranked as an authority almost everywhere) — these philosophers are out to force into a unity all the manifold life of the soul, its concepts, its feeling, its willing, because they say that the soul is a unity, and therefore all this must belong to a unitary system. But that is not so, and the strongly conflicting tendencies in human life, which psycho-analysis indeed brings out, would not occur if our conceptual life did not lead back beyond the threshold into regions where it is influenced by individualities quite different from those that influence our feeling and our willing.

Really it is strange! Here (*drawing on blackboard*) we have in the human being a conceptual life, a life of feeling and a life of willing — yet a systematiser such as Wundt cannot get away from the idea that all this must form a single system. In fact, the life of concepts leads into one world, the life of feeling into another world, and the life of willing into another again. The function of the human soul is precisely to bring together into a unity activities which in the pre-human world — and therefore in the still existing pre-human world — are threefold.

All these things must be taken into account as soon as we study the impulses which have played into human evolution. I have already said that each post-Atlantean epoch has a special task, and I have described the task for mankind in the fifth post-Atlantean epoch as that of coming to terms with evil as an impulse in world-evolution. We have spoken of what this means from various points of view. The indispensable need is that the forces which manifest as evil when they appear in the wrong place shall be overcome by human endeavour during this epoch, so that men can begin to make out of these forces something favourable for the whole future of cosmic evolution. Hence the task of this fifth post-Atlantean epoch is quite specially arduous, and many temptations lie ahead. And as the powers of evil make their appearance in gradual stages, men are naturally much more inclined to give way to them in all realms instead of battling to place what appears as evil in the service of the rightful course of world-development. This, nevertheless, is what has to come about — up to a certain point evil must be turned to good ends. Failing that, we shall not be able to go forward into the sixth post-Atlantean epoch, which will have a quite different task. Its task will be to enable men, while still connected with the earth, to have the spiritual world continually in view and to live in accordance with spiritual impulses. It is precisely in connection with

the task of opposing evil during our own epoch that a certain darkening of the human personality can occur.

We know that since 1879 the Spirits of Darkness who are nearest to man, belonging as they do to the realm of the Angels, have been roaming about in the human world, because they were cast down into it from the spiritual world. Hence they are present in human impulses and work through them. Just because these beings are able to work invisibly, so close to man, and by their influence to hinder him from recognising the spiritual with his reason — which is also a task for our epoch — so in this epoch there are many opportunities for surrendering to all sorts of errors and observations that belong to the darkness of evil. During this epoch man has to learn by degrees to grasp the spiritual with his reason; for this possibility has been offered to him by the vanquishing of the Spirits of Darkness in 1879, as a result of which more and more spiritual wisdom has been able to flow down from the spiritual worlds. Only if the Spirits of Darkness had remained up there in spiritual realms would they have been able to obstruct this flow. Henceforward they can do nothing to hinder it; but they can continue to create confusion and to darken human souls. We have already described in part the opportunities they have for doing this, and the

precautions they have taken to prevent men from receiving spiritual wisdom.

All this, of course, gives no occasion for lamentation but for a strengthening of human energy and aspiration towards the spiritual. For if men achieve what can be achieved in this epoch by taking hold of the forces of evil and turning them to good ends, then they will at the same time achieve something tremendous: this fifth post-Atlantean epoch will gain for human evolution grander conceptions than those of any other post-Atlantean epoch, or indeed of any previous epoch. For example, the Christ appeared and passed through the Mystery of Golgotha during the fourth post-Atlantean epoch, but only in our fifth epoch will it be possible for human reason to encompass the meaning of this event. In the fourth epoch men could comprehend that in the Christ Impulse they had something which would carry their souls beyond death: this was made sufficiently clear through Pauline Christianity. The fifth epoch will bring an even more important development: men will come to recognise the Christ as their helper in the task of transforming the forces of evil into good. But connected with this characteristic of the fifth epoch is a fact we must inscribe daily in our souls and never forget, although we are readily inclined to forget it. In this epoch we have to be fighters for the spirit: we

must realise that our forces grow slack unless they are kept constantly in training for the conquest of the spiritual world. In this fifth epoch man is in the highest degree dependent upon his freedom, and he has to experience it to the full. And the idea of human freedom should be the criterion of whatever he encounters in this epoch. For if human energies were to grow slack, everything might turn to evil. Man is no longer in a condition to be guided like a child. If the aim of certain brotherhoods is to treat him in this way, as he was in the third and fourth epochs, they are far from doing right and are not advancing human evolution. Anyone who in this epoch speaks of the spiritual world must constantly remind himself to do so in such a way that acceptance or rejection of it is left to the freedom of the individual. Therefore certain things can only be — said; but the saying is just as important as any other way of presenting them was in other epochs. I will give you an example.

In our time the communication of truths — or, if I may use a trivial phrase, lecturing on them — is the most important thing. People should then be left to a free choice of attitude. One should go no further than the lecture, the communication of truths; the rest should follow out of free decision, just as it does when someone takes a decision on the physical plane. This

applies also to the things which can in a certain sense be directed and guided only from the spiritual world.

We shall understand one another better if we go into details. During the fourth post-Atlantean epoch it was still necessary to consider other things, not only the spoken word. What were these other things? Let us take a definite instance. The island of Ireland, to use its modern name, has quite special characteristics which distinguish it from the rest of the world. Every part of the earth has some distinguishing characteristics — there is nothing unusual in that — but the point here is that Ireland has them to an exceptional degree.

You know from my *Occult Science* that it is possible to look back and discern various influences which have flowed from the spiritual world into the evolution of the earth. You have heard also what things were like in the Lemurian Age and of the various evolutionary developments since then. Yesterday I called attention to the fact that the whole earth must be regarded as a living organism, and that the various influences which radiate out to the inhabitants of particular territories have a special effect on the “double,” also mentioned yesterday. In ancient times people who knew of Ireland gave expression to its peculiar characteristics in the form of myths and legends. One could indeed speak of

an esoteric legend which indicated the nature of Ireland within the whole earth-organism. Lucifer, it was said, had once tempted mankind in Paradise, wherefore mankind was driven out and scattered over the earth, which was already in existence at that time. Thus a distinction was drawn — so the legend tells us — between Paradise, with Lucifer in it, and the rest of the earth. But with Ireland it was different. Ireland did not belong in the same sense to the rest of the earth, for Paradise, before Lucifer entered it, had created an image of itself on earth, and that image became Ireland.

Let us understand this clearly. Ireland is that piece of the earth which has no share in Lucifer, no connection with Lucifer. The part of Paradise that had to be separated, so that an earthly image of it might come into being, would have stood in the way of Lucifer's entry into Paradise. According to this legend, therefore, Ireland was conceived as having been first of all that part of Paradise which would have kept Lucifer out. Only when Ireland had been separated off, could Lucifer get in.

This legend, of which I have given you a very incomplete account, is a very beautiful one. For many people it explained the quite individual task of Ireland through the centuries. In the first of my Mystery Plays

you will find what has been often described: how Europe was Christianised by Irish monks. After Patrick had introduced Christianity into Ireland, it came about that Christianity there led to the highest spiritual devotion. In further interpretation of the legend I have just described, Ireland — Ierne for the Greeks and Ivernia for the Romans — was even called the island of the saints, because of the piety that prevailed in the Christian monasteries there. This is connected with the fact that the forces which radiate from the earth and lay hold of the “double” are at their very best in the island of Ireland.

You will say: then the Irish should be the best of men. But that is not how things work out in the world! People immigrate into every region of the earth and have descendants, and so on. Human beings are thus not merely a product of the patch of earth where they live; their character may well contradict the influences that come from the earth. We must not attribute their development to the qualities found in a particular part of the earth-organism; that would be merely to succumb to illusions.

But we can say, more or less as I have said to-day, that Ireland is a quite special piece of land and this is one factor among many from which should come a fruitful working out of social-political ideas. Ireland is

one such factor, and all these factors must be taken account of in conjunction with one another. In this way we must develop a science of human relationships on the earth. Until that is done, there will be no real health in the organisation of public affairs. That which can be communicated from out of the spiritual world must flow into any measures that are taken. For this reason I have said in public lectures that statesmen and others concerned with public affairs should acquaint themselves with these communications, for only then will they be able to control reality. But they do not do this, or at least they have not done it so far; yet the necessity for it remains.

This speaking, this communication, is the important thing to-day, in accordance with the tasks of the fifth post-Atlantean epoch, for then, before speaking leads to actions, decisions have to be taken just as they are taken in relation to impulses on the physical plane. In earlier times it was different; other methods could then be employed.

At a particular time in the third post-Atlantean epoch a certain brotherhood took occasion to send a large number of colonists from Asia Minor to Ireland. These settlers came from the region where much later, in the fourth epoch, the philosopher Thales was born. It was from this same milieu and spiritual background

that the initiates sent colonists to Ireland — why? Because they were aware of the special characteristics of a land such as Ireland, as indicated by the esoteric legend I have told you about. They knew that the forces which rise from the earth through the soil of Ireland act in such a way that people there are little influenced towards developing intellectuality, or the ego, or towards a capacity for taking decisions. The initiates who sent these colonists to Ireland knew this very well, and they chose people who appeared to be karmically suited to be exposed to such influences. In Ireland there still exist descendants of the old immigrants from Asia Minor who were intended to develop no trace of intellectuality, or of reasoning power or of decisiveness, but were on the other hand to manifest certain special qualities of temperament to an outstanding degree.

So, you see, preparations were made a very long time in advance for the peaceful interpretation of Christianity which eventually found scope in Ireland, and for the glorious developments which led to the Christianising of Europe. The fellow-countrymen of the later Thales sent to Ireland people who proved well suited to become those monks who could work in the way I have described. Such plans were often carried through in earlier times, and when in external history written by historians who lack understanding —

though of course they may be intelligent enough, for intelligence to-day can be picked up in the street — you find accounts of ancient colonisations, you must be clear that a far-reaching wisdom lay behind them. They were guided and led in the light of what was to come about in the future, and the local characteristics of earth-evolution were always taken into account.

That was another way of introducing spiritual wisdom into the world. It should not be adopted to-day by anyone who is following the rightful path. To prescribe the movement of people against their will, in order to partition parts of the earth, would be wrong. The right way is to impart true facts and to leave people to decide their actions for themselves.

Hence you can see that there has been a real advance from the third and fourth post-Atlantean epochs up to the present; and this is something we must grasp quite clearly. We must recognise how this impulse for freedom must penetrate all the dominating tendencies of the fifth post-Atlantean epoch. For it is precisely this freedom of the human mind that is opposed by that adversary of whom I have told you — the “double” who accompanies man from shortly before birth until death, though just before death he has to depart. If someone is under the influence which proceeds directly from the “double,”

he may bring about all sorts of things which can appear in this epoch but are not in harmony with it. It will then not be possible for him to fulfil his task of fighting against evil in such a way that to a certain extent the evil is changed into good.

Just think of all that really lies behind the situation of humanity in the fifth post-Atlantean epoch! The detailed facts must be seen in their true colours, and understood. For wherever the “double” is strongly active, he will be working against mankind. In this fifth post-Atlantean epoch people have not reached the stage of being able to judge the facts correctly; particularly during these last three sad years they have not been at all inclined to form true judgments.

Take a fact which seems to be far removed from our immediate subject. In a large ironworks, 10,000 tons of cast iron were to be loaded into railway trucks. A definite number of workmen — 75 — were assigned to the job, and it appeared that each man could load $12\frac{1}{2}$ tons a day.

There was a man named Taylor in whom the influence of the “double” prevailed over the needs of the human soul in our epoch. He first asked the managers if they did not think a man could load a good deal more than $12\frac{1}{2}$ tons a day. They said that in

their opinion a workman could load 18 tons a day at the utmost. Taylor then called for some experiments.

So, you see, Taylor proceeded to experiment with human beings! Machine standards were to be carried over into social life. Taylor wished to find out whether it was true, as the managers believed, that 18 tons a day was the utmost a man could load. He ordered rest-periods, calculated in physiological terms to be just long enough for a man to make good the energy he had previously expended. Naturally it turned out that the results varied with individuals. This does not matter with machines — you simply take the arithmetical mean — but it cannot properly be done with human beings, for each individual has his own justified capacity. All the same, Taylor did it — that is, he chose those workmen whose need for rest corresponded to the period he had calculated; the others were simply thrown out. The outcome was that the selected workmen, by dint of fully restoring their energies during the rest-periods, were each able to load $47\frac{1}{2}$ tons a day.

Here we have the mechanics of the Darwinian theory applied to working life: the fit were kept on and the unfit discarded. The fit in this case were those who, with the aid of the given rest-periods, could load $47\frac{1}{2}$ tons, instead of the 18 tons previously regarded as the

maximum. In this way the workmen also could be satisfied, for such enormous economies were effected that wages could be raised by 60 per cent. Thus the chosen workmen, who had proved themselves fit in the struggle for existence, were very well pleased. But — the unfit could go hungry!

This is just the beginning of a far-reaching principle. Such things are little noticed, because they are not seen — as they must be seen — in the light of the great issues involved. So far we have not gone beyond the application of faulty scientific ideas to human life; but the underlying impulse remains. The next step will be to make similar use of the occult truths which will be disclosed in the course of the fifth post-Atlantean epoch. Darwinism contains no occult truths, but its application to direct experiments on human beings would have horrible results. But if occult truths are brought in, as and when they become available, it will be possible to use them for obtaining enormous power over men — if only by a continual selection of the “fittest.” But things will not stop there. There would be an endeavour to use a certain occult discovery for making the fit ever fitter and fitter ... and by that means a tremendous power for utilising human beings — a power directly opposed to the good tendencies of the fifth post-Atlantean epoch — would be achieved.

I wished to give you these inter-related examples in order to show you *how* such far-ranging intentions begin, and how these matters must be illuminated from higher standpoints. Next time we will turn our attention to the three or four great truths which the fifth post-Atlantean epoch must arrive at, and how they could be misused if, instead of being brought into line with the rightful tendencies of the epoch, they were placed in the service of the “double,” represented by those brotherhoods who wish to set up another being in place of the Christ.

Secret Brotherhoods 3

To-day I want to make various comments on matters that have been mentioned lately, and to fill in certain gaps. If you follow with attention current trends, you will have noticed a feeling that the thoughts and impressions and impulses which for a long time have led to such “splendid progress” are no longer capable of helping us to cope with the immediate future. Yesterday one of our members gave me a copy of the *Frankfurter Zeitung* for last Wednesday, November 21st. There speaks a very learned gentleman ... he must be very learned, for he is not only a Doctor of Philosophy but also a Doctor of Theology, and also a Professor, so naturally he is a very clever man. He has written an article which deals with all sorts of spiritual needs of the present time, and in the course of it he says:

“The experience of the form of being which lies behind things does not require pious dedication or a religious evaluation, for it is itself religion. We are concerned not with feeling and grasping a particular content, but with the great Irrational which lies hidden behind all existence ... Anyone who makes contact with this, so that the divine spark leaps across, goes

through an experience which is of primal character and may be called the primordial experience. Anyone who experiences this one thing, together with all that is stirred by the same flow of life, is imbued with — to use a favourite modern phrase — a feeling of cosmic existence.”

Excuse me for reading this to you: I am quoting it not in order to arouse in you any magnificent ideas, but so as to bring before you a sign of the times:

“A cosmic religiosity is coming to birth among us, and how strong is the demand for it is shown by the evident spread of the theosophical movement, which undertakes to discover and unveil the phases of this life beyond the range of the senses.”

It is really difficult to stumble through all these wishy-washy ideas, but you will agree that the article is remarkable as a symptom of the times! He goes on: “In this cosmic piety there is no question of a mysticism which turns away from the world ...” and so on.

It would be hard to discover anything intelligent in all this, but since it is written by a man with all these degrees, one must suppose that some intelligence is there! Otherwise we should have to take it as the

obscure stammering of a learned man who has reached a dead end on his own path and now feels impelled to call attention to something which certainly exists and evidently appears to him as not wholly unattainable.

There is no cause for satisfaction in such remarks; we must above all take care not to let them lull us into a comfortable slumber just because it has again been noticed, from some point of view or other, that something lies behind the spiritual-scientific movement. That would be really harmful. People who write in this way are often quite satisfied with having written it. With these misty thoughts they point to something which is trying to make its way into the world, but they are far too complacent to go in for the serious study that Spiritual Science requires. Nothing less than that must lay hold of men's minds if some reality is to be brought into the trends of the times, so that healing can come of it. Of course it is easier to talk of this "surge" of "cosmic feeling" than to give serious attention to those things that are demanded by the signs of the times and must be made known to mankind. For this reason it seems to me necessary to repeat here the remarks I have made in public lectures and shall make again, with particular emphasis now on the distinction between the worn-out ideas which

have led into these catastrophic times and those which must take hold of human souls if any sort of progress is to be accomplished.

The old wisdom, through which mankind has been guided up to our time, may give rise to thousands of congresses, world-congresses, people's congresses and so on; thousands and thousands of societies may be founded; but we must be clear that all these congresses and societies will accomplish nothing unless the life-blood of Spiritual Science flows through them. What is lacking among people to-day is the courage to embark on real research into the spiritual world. Strange as it may sound, it must be said — as a first step nothing else would be needed than to spread the little booklet, *Human Life in the light of Anthroposophy*, in the widest circles. Something would thereby be done to evoke knowledge of a connection between man and the cosmic order. The booklet calls attention precisely to this knowledge by showing in concrete terms how throughout the year the earth undergoes changes in its state of consciousness — and so on. What is said in that booklet and in this lecture is said with full consideration for the needs of our time. Acceptance of it would signify more than all this wishy-washy talk on cosmic feeling and surges and I know not what. I have just read this to you and I

can't bring myself to repeat it — it is all put in such a senseless way.

This should of course not prevent us from taking note of such things: they are important and real. What I want to bring home to you is that we must not befog ourselves: we must be absolutely clear as to what we wish to do on behalf of Spiritual Science.

Now I will turn again to the fact that in this fifth post-Atlantean epoch humanity will have to find ways of dealing with great life-problems which in a certain sense were veiled by the wisdom of the past. I have already called your attention to them. One of these great problems will be concerned with finding out how to place the spiritual etheric forces at the service of practical life. I have told you that in this epoch we have to solve the problem of how the radiations from human states of mind are carried over into machines; of how human beings are to be brought into relation with an environment which must become increasingly mechanised. A week ago I pointed out how superficially this mechanisation is treated in a certain part of the world. I gave you the example of how an American way of thinking tries to extend the realm of the machine over human life itself. I told you of the rest-pauses which were used in order to enable a

given number of workmen to load up to 47½ tons, instead of a much lower figure; this involves simply the application of Darwinian natural selection to human life.

Where this kind of thing goes on, the wish to yoke up human strength with the strength of machines is always involved. It would be quite mistaken merely to oppose these things. They are not going to fade away; they are on the march. The only question is whether in the course of world-history they are going to be brought on to the scene by men who are unselfishly aware of the great aims of earth-evolution and wish to shape these developments for the healing of mankind, or by groups of men who want to use them for their own or the group's selfish ends. That is the issue. The point is not *what* is going to happen, for it certainly will happen, but *how* it happens — how these things are handled. The welding together of human beings with machines will be a great and important problem for the rest of the earth-evolution.

I have often pointed out, even in public lectures, that human consciousness depends on destructive forces. During public lectures in Basle I twice said that in our nerve-system we are always in process of dying. These forces of death will become stronger and

stronger, and we shall find that they are related to the forces of electricity and magnetism, and to those at work in machines. A man will be able in a certain sense to guide his intentions and his thoughts into the forces of the machines. Forces in human nature that are still unknown will be discovered — forces which will act upon external electricity and magnetism.

That is one problem: the bringing together of human beings with machines, and this is something which will exert ever-increasing influence on the future.

The other problem is concerned with calling in spiritual relationships to our aid. This can be done only when the time is ripe, and when a sufficient number of people are rightly prepared for it. But we must come to the stage when spiritual forces are brought into action for the governance of life in relation to illness and death.

Medicine will be spiritualised — very highly spiritualised. These things will be caricatured from various standpoints, but the caricatures only show what has to come. Again, the question is whether or not this problem — like the other problem I have mentioned — is handled in an egotistic way by individuals or by groups.

The third great question concerns ways of thinking about human birth and upbringing. I have told you how congresses on this subject have already been held, and how a materialistic form of science will be brought to bear in the future on procreation and the union of man and woman. These things indicate the great significance that attaches to this process of becoming. It is easy enough to ask why those who have the right knowledge in these matters do not apply it. In the future it will be clear enough what the state of affairs is regarding this application, and what are the forces which are even now opposing, for example, a more generous provision for a spiritualised medicine or a spiritualised economic life. All that can be done at present is to speak of these things, until people — I mean those who are ready to accept them selflessly — understand them sufficiently. There are many who think they have already got as far as that, but many hindrances arise from the circumstances of life to-day. These will be overcome in the right way only if understanding goes deeper and deeper, and if we actually refrain, for a time at least, from attempting practical applications on any large scale.

Things have developed in such a way that one can say: Little is known of all that lay behind the old atavistic searchings which continued up to the

fourteenth and fifteenth centuries. People talk a great deal about the old alchemy; sometimes they call to mind the creation of Homunculus and so on. But most of this talk misses the point. If people would come to understand what can be said about the Homunculus scene in *Faust*, for instance, they would be better informed: the essential thing is that a mist has been spread over these subjects since the sixteenth century. They have receded into the background of human consciousness.

The law which prevails here is the same law which governs the rhythmic alternation of waking and sleeping in man. Just as a person cannot do without sleep, so mankind could not dispense with the sleep regarding spiritual knowledge which has marked the whole period since the sixteenth century. Man had to fall asleep to the spiritual, so that it could reappear in a new form. These necessities must be clearly seen, but without letting them depress us. We must realise clearly that the time for awakening has now come, that we have to play our part in it, that events often run ahead of our knowledge and that we shall not understand the events going on around us unless we are willing to receive the knowledge and to act in accordance with it.

I have repeatedly told you that certain groups are working esoterically in the direction I have indicated. It was first of all necessary that certain forms of knowledge — called nowadays by such misunderstood words as alchemy, astrology, etc. — should fall into abeyance, so that men should no longer be able to discern the soul-element in outer Nature and should rather be thrown back on themselves. And in order that they should awaken their inward forces, certain things had to appear as abstractions. Now these things must again take on a concrete spiritual form.

During the last centuries three ideas have gradually emerged in abstract guise. They were incorrectly named by Kant, and correctly by Goethe. Kant called them God, Freedom and Immortality; Goethe called them God, Virtue and Immortality. If we look into what lies behind these three words, we find that the same words are taken abstractly by modern man and were taken more concretely — but also more materially in the old atavistic sense — up to the fourteenth or fifteenth centuries. Experiments in the old style were carried out: the alchemists sought to observe processes in which the working of God could be seen. And they tried to produce the Philosopher's Stone.

Something concrete lies behind all these things. The Philosopher's Stone was to enable men to become virtuous — but this was thought of in a more material sense. It was also to lead to an experience of immortality: to bring a man into such a relationship to the cosmic whole that he would experience in himself what lies beyond birth and death. All the nebulous ideas by which people nowadays try to grasp these things no longer correspond with what was really intended. It has all become abstract, and it is of abstract ideas that modern men speak. They want to understand *God* through an abstract theology, and *virtue* also as something abstract — the more abstract it is, the better people like it. And it is the same with *immortality*. Speculation turns on what in man could be immortal. In my first Basle lecture [23rd November, 1917. (Not translated into English.)] I said that the kind of learning which under the name of philosophy occupies itself with such questions as that of immortality is a starveling, under-nourished kind of learning. That is merely another way of describing the abstract terms in which such matters are pursued.

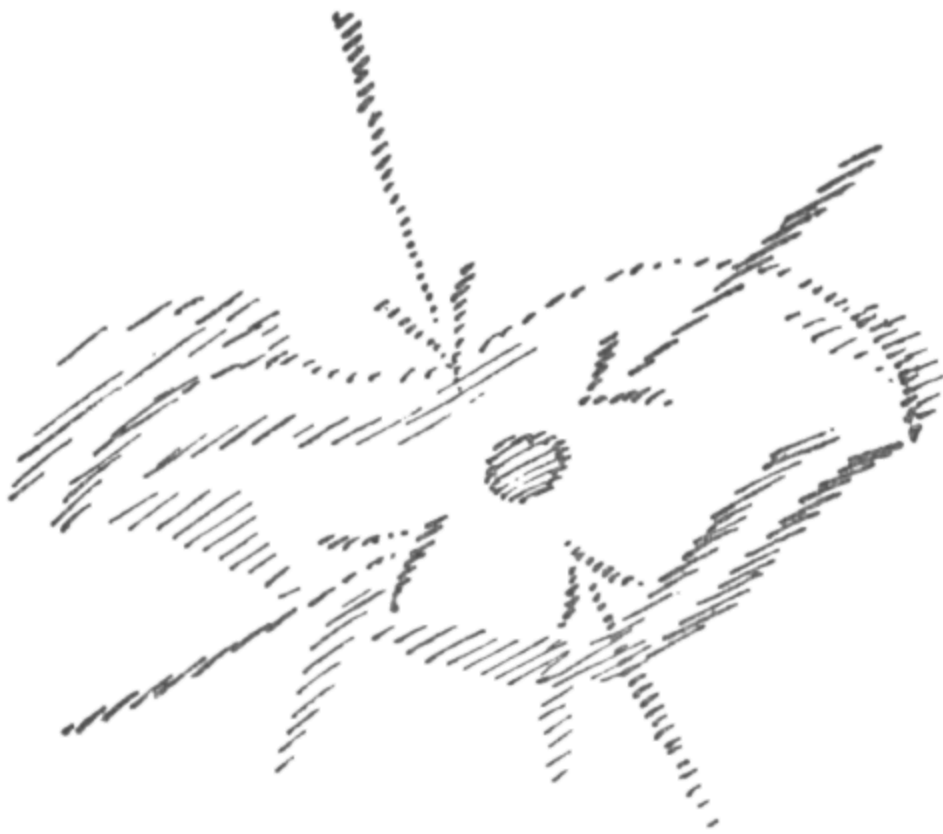
In certain Western brotherhoods, however, a connection with the old traditions has been retained, and endeavours are made to use it for the egotistic interests of the group. It is time to call attention to

these things. Of course, if from this Western quarter anything is said about God, virtue or freedom, and immortality, the words are given an abstract sense, but in the circle of initiates it is well known that all this is not mere abstract speculation. For their own part, they look for something much more concrete behind these abstract formulae, and in their own schools these terms are accordingly translated. God is translated as *gold*, and an endeavour is made to arrive at what lies behind the secret of gold, as it may be called. For gold, the representative of the sun-like within the earth's crust, does in fact enshrine an important secret. Gold stands in the same material relationships to other substances as the thought of God does to other thoughts. The only question is what is made of this secret.

This is linked up with the egotistic use of the mystery of birth, and here, real cosmic understanding is sought. All such understanding has been replaced for modern men by a purely earthly understanding. If someone wants to investigate, for example, how the embryonic life-cell of animal or man develops, he studies it through a microscope and is concerned only with what lies there directly under his lens. But that is far from being the whole thing. It will be realised — and some groups are very near this already — that the

forces at work are not contained in the cell but come from the cosmos and its constellations. When a seed of life arises, it does so because the living creature which harbours the seed is receiving forces, cosmic forces, from all sides of the cosmos. And when fertilisation occurs, the results depend on *which* cosmic forces enter actively into the process.

One thing, not yet seen, will be recognised. To-day the idea is that we have a living creature, a hen, let us say. When a new seed of life appears in the hen, the biologist investigates how the egg arises out of the hen; he looks within the hen itself for the forces which cause the seed to grow. That is nonsense. The egg does not grow out of the hen; the hen is merely the substratum for it. The growth-forces work from out of the cosmos on to the soil which has been prepared in the hen for engendering the egg. The biologist to-day believes that the relevant forces are all to be found within the field of his microscope. Actually, what he sees there depends on stellar forces which work together in a certain pattern at a given point. When we discover the cosmic at this point, then for the first time we shall have got at the reality and the truth: it is the cosmic whole which conjures up the egg in the hen.



All this is connected especially with the secret of the sun, and in earthly terms with the secret of gold. To-day I can give you only a sort of schematic indication of it; these things will become much clearer in the course of time.

When “virtue” is discussed in these same schools, they call it simply “health,” and try to learn how the cosmic constellations are connected with health and sickness in men. By this means they come to know the particular earthly substances, the juices and so on, which are in their turn connected with sickness and

health. We shall see develop increasingly from a certain direction a more material form of medical knowledge, but it will rest on a spiritual foundation.

From this side also will be spread the idea that man cannot be made good by learning all sorts of ethical principles, but by ingesting copper, for example, under a certain constellation, and arsenic under another. You can well imagine how ideas of this kind can be used by egotistic groups for enhancing their own power. They need only withhold this knowledge from others, and this will be the best means of dominating large numbers of men. They will not need to talk about such things; it will be enough to bring forward some new titbit. Then they will find openings for this titbit, having first flavoured it appropriately, and they will achieve their purpose when these novelties are accepted in a materialistic sense. We have only to remember that spiritual potencies are hidden in everything material. Only he who knows that in a true sense there really is nothing material, but only the spiritual — only he will penetrate behind the secrets of life.

Similar endeavours are made from the same quarter to transpose the problem of immortality into a materialistic frame, and this, too, can be done by

making use of the cosmic constellations. This method certainly does not yield the immortality that is the subject of so many speculations, but immortality of another sort. Given a brotherhood lodge, then — at least so long as life cannot be lengthened by working on the physical body — preparations are made for subjecting a soul to such experiences as will enable it to remain within the lodge after death, so that it may contribute its forces to those at the disposal of the lodge. In these circles, accordingly, immortality is called simply “lengthening of life.”

External signs of all this can indeed be seen. I don't know if some of you may have noticed a book which also came from the West and caused a little stir for a while; it was called “On the Nonsense of Death.” These things all move in the same direction. They are still at their beginnings, for everything beyond that is kept as a closely guarded esoteric secret by the egotistic groups. But these things are really possible if they are given a materialistic colouring; if the abstract ideas of God, virtue and immortality are turned into the concrete ideas of gold, health and lengthening of life, and if what I have called the great problem of the fifth post-Atlantean epoch is utilised for the purpose of an egotistic group. You see, this “cosmic feeling,” which the learned Professor and Doctor of Theology talks

about, is already being widely presented to people — and often, unfortunately, in an egotistic sense — as cosmic knowledge. For centuries science has kept its eyes fixed on earthly processes, and has ignored all the most significant influences that come from beyond the earth, but it is precisely in our fifth post-Atlantean epoch that extra-terrestrial forces from the cosmos will be put to use.

And so, just as it is essential for an orthodox professor of biology to have the most powerful microscope available and the most efficient laboratory methods, so, in the future, when science has been spiritualised, it will be of the utmost importance whether certain processes are carried through in the morning or in the evening, or at midday, and whether what has been done in the morning is allowed to be further influenced by an evening activity, or whether the cosmic influences are cut out, paralysed, from the morning until the evening. Processes of this kind will of necessity come to light and will run their course. Naturally, a great deal of water will have to flow under the bridges before the professional chairs and laboratories, at present organised on purely materialistic lines, are handed over to spiritual scientists, but this replacement must come about if humanity is not to sink into utter decadence. For

example, if the question is one of doing good in the immediate future, existing laboratory methods must give way to methods whereby certain processes take place in the morning and are interrupted during the day, so that the cosmic stream passes through them again in the evening and is in turn rhythmically withheld again until morning. So the processes would take their course: certain cosmic workings would always be interrupted by day, and the cosmic morning and evening processes would be brought in. All sorts of arrangements would be necessary for this. You will realise that if one is not in a position to take any public action about these things, all one can do is to speak of them.

However, just as gold, health and the prolongation of life are put in the place of God, virtue and immortality, so from the same quarter efforts will be made to work not with the morning and evening processes, but with others. Last week I told you how an attempt will be made to set aside the impulse of the Mystery of Golgotha, while for the West another impulse, a sort of Anti-Christ is introduced; and from the East an attempt will be made to paralyse the twentieth-century manifestation of the Christ Impulse by diverting attention from the coming etheric Christ.

Those concerned to present an Anti-Christ as the real Christ will try also to make use of something that works through the most material forces, but in this very way can work spiritually. Above all they will strive to make use of electricity and earth-magnetism in order to produce effects all over the world. I have shown you how earth-forces rise up into what I have called the human Double, the *Doppelgänger*. This secret will be opened up. An American secret will be to make use of earth-magnetism, with its north-south duality, and by this means to send over the earth guiding forces which will have spiritual effects. Look at the magnetic chart of the earth and compare it with what I am now saying. Observe where the magnetic needle deviates to East and West and where it does not deviate. I can give only hints about all this. From a certain direction in the heavens, spiritual beings are continually active, and they have only to be put into the service of the earth, and — because these beings working in from the cosmos can mediate the secret of the earth's magnetism — it will be possible for egotistic groups to get behind this secret and to accomplish a great deal in connection with gold, health and the prolongation of life. It will be necessary for them only to pluck up their faltering courage — and in certain circles that will be done readily enough!

From the East an endeavour will be made to strengthen what I have already explained: to place in the service of the earth the beings which work in from the opposite side of the cosmos. In the future there will be a great battle. Human science will stretch out to the cosmic, but will try to get there by different paths. It will be the task of good, healing science to find certain cosmic forces which can reach the earth through the co-operation of two cosmic streams, those of Pisces and Virgo. The great secret to be discovered will be how the influence which works from the direction of Pisces as a power of the sun unites itself with the influence working from the direction of Virgo. It will make for good when it is learnt how the morning and evening forces from the two sides of the cosmos can be brought into the service of humanity. (See diagram at end of lecture.)

These forces, however, will be left aside by those who try to achieve their whole purpose through the polaric duality of positive and negative forces. The forces which enable the spiritual to stream down to earth with the aid of positive and negative magnetism come from Gemini; they are the midday forces. In ancient times it was known that cosmic influences were involved in this, and to-day even exoteric scientists are aware that in some or other way positive

and negative magnetism lie behind Gemini in the Zodiac. The aim will be to paralyse all that could be gained through a revelation of the true duality in the cosmos — to paralyse it in a materialistic, egotistic way by means of the forces which stream in particularly from Gemini and can be placed entirely at the service of the human “Double.”

Other brotherhoods, concerned above all to divert attention from the Mystery of Golgotha, will try to make use of the duality in human nature — the duality which in our epoch embraces man as a unity, but includes within him his lower animal nature. A human being is really a centaur in a certain sense: his humanity rests on his lower animal nature in its astral form. This working together of the duality in man gives rise to a duality of forces. This duality of forces will be utilised particularly by certain egotistic brotherhoods, chiefly from the side of India and the East, in order to mislead eastern Europe, whose task it is to prepare for the sixth post-Atlantean epoch. And this will be done with the aid of the forces which work in from Sagittarius.

Whether to conquer the cosmic for mankind in a wrong, twofold way, or rightly in a one-fold way — that is the question facing mankind. From this will come a

true renewal of astrology, which in its old form is atavistic and cannot survive. The wise Beings of the cosmos will enter into the struggle; one side will use the morning and evening processes in the way I have indicated; the West will prefer the midday processes, shutting out the morning and evening ones; and the East will prefer the midnight ones. Men will no longer manufacture substances on the basis merely of chemical attraction and repulsion; they will know that different substances arise according to whether they are made with morning and evening processes, or with midday and midnight ones. It will be known that such substances act in a quite different way on the triad, God, virtue and immortality — gold, health and prolongation of life. When the forces of Pisces and Virgo act in co-operation, nothing wrongful can be brought into being. Men will achieve something through which the mechanism of life will be detached, in a certain sense, from man himself, but will not give any one group power and rulership over another. The cosmic forces drawn from this direction will create remarkable machines, but only those that will relieve man of work, because they will carry a certain power of intelligence within themselves. And a Spiritual Science which itself reaches out towards the cosmic will have to see to it that all the great temptations which come from these machine-animals, created by

man himself, are not allowed to exercise any harmful influence upon him.

With regard to all this, the essential thing is that people should prepare themselves for it by not treating realities as illusions and by coming to a genuine spiritual conception and understanding of the world. To see things as they are — very much depends on that! But we can see them as they are only if we are in a position to bring the ideas of Spiritual Science to bear on reality. For the rest of the earth's existence the dead will be co-operating actively in the highest degree, and it is *how* they co-operate that will matter. Here, above all, a great distinction will arise. On one side the attitude of men on earth can rightly lead the co-operation of the dead in such a direction that the dead will be active out of their own impulse, an impulse coming from the spiritual world which the dead are themselves experiencing. But from the other side many endeavours will be made to introduce the dead into human existence by artificial means. Along the indirect path through Gemini the dead will be led into human life, with the result that human vibrations will pass over into the mechanism of machines and will continue to vibrate there in a quite definite way. The cosmos will impart motion to the machines by the indirect path I have indicated.

It will thus be essential, when these problems emerge, that no improper methods should be applied to them, but only those elemental forces which belong to nature on their own account, and great care will have to be taken not to introduce improper forces into the realm of machines. In this occult sphere the human element must not be related to machinery in such a way that the Darwinian natural selection theory is used to determine the working capacity of human beings, in the way of which I gave you an example last week.

I am making these remarks — obviously they cannot exhaust the subject in so short a time — in the belief that you will meditate on these things and will try to build a bridge between them and all those experiences of life which can be encountered, particularly in this difficult time. You will see how things become clear to you if you contemplate them in the light that can come from such ideas as those I have been placing before you. The real point is not that in our time powers and constellations of powers are standing opposed to each other, as we are always being told in external exoteric life. The real point is quite different. It is that a kind of veil is now meant to be spread over the true impulses at work. Certain human powers are intent on saving something for

themselves — what is it? Their aim is that impulses which up to the time of the French Revolution were justified, and were represented also by certain occult schools, shall now be taken charge of in an Ahrimanic-Luciferic sense, so as to maintain a form of society which is generally thought to have been overcome since the end of the eighteenth century.

Two powers, especially, stand in opposition to each other: the power representing the principle that was overcome at the end of the eighteenth century and the power representing the new age. A great many people, of course, are instinctively supporters of the new age. Therefore the representatives of the old impulses, those of the eighteenth, seventeenth and sixteenth centuries, must be yoked by artificial means to the forces which emanate from certain brotherhoods who are working for group-egotistic ends. The most effective principle for extending power over as many men as may be needed is to-day the principle of economic dependence. But that is only an instrument: the real thing is quite different. The real issue you can gather for yourselves from all the various hints I have given. The economic principle is connected with everything which seeks to enlist a great number of men all over the world as a kind of army in the service of these principles.

These are the powers which stand opposed to each other. And this indicates what it is that is really battling in the world to-day. In the West we have the principle which is really rooted in the eighteenth, seventeenth and sixteenth centuries, but which passes unnoticed because it clothes itself in the phrases of revolution and democracy. It wears them as a mask and by this means strives to gain all possible power for itself. These endeavours are favoured if as many people as possible do not exert themselves to see things as they are, and in this field allow themselves to be lulled to sleep again and again by the illusion that to-day there is a war between the *Entente* and the powers of Central Europe.

In reality there is no such war; only by going behind this illusion can one get at the real struggle, but light can be thrown on it if it is approached along the lines which, for certain reasons, I only hint at. At least we should endeavour not to take illusions for realities: then gradually the illusion will be dispelled as far as it need be. Above all we must strive to see these things objectively, as they really are.

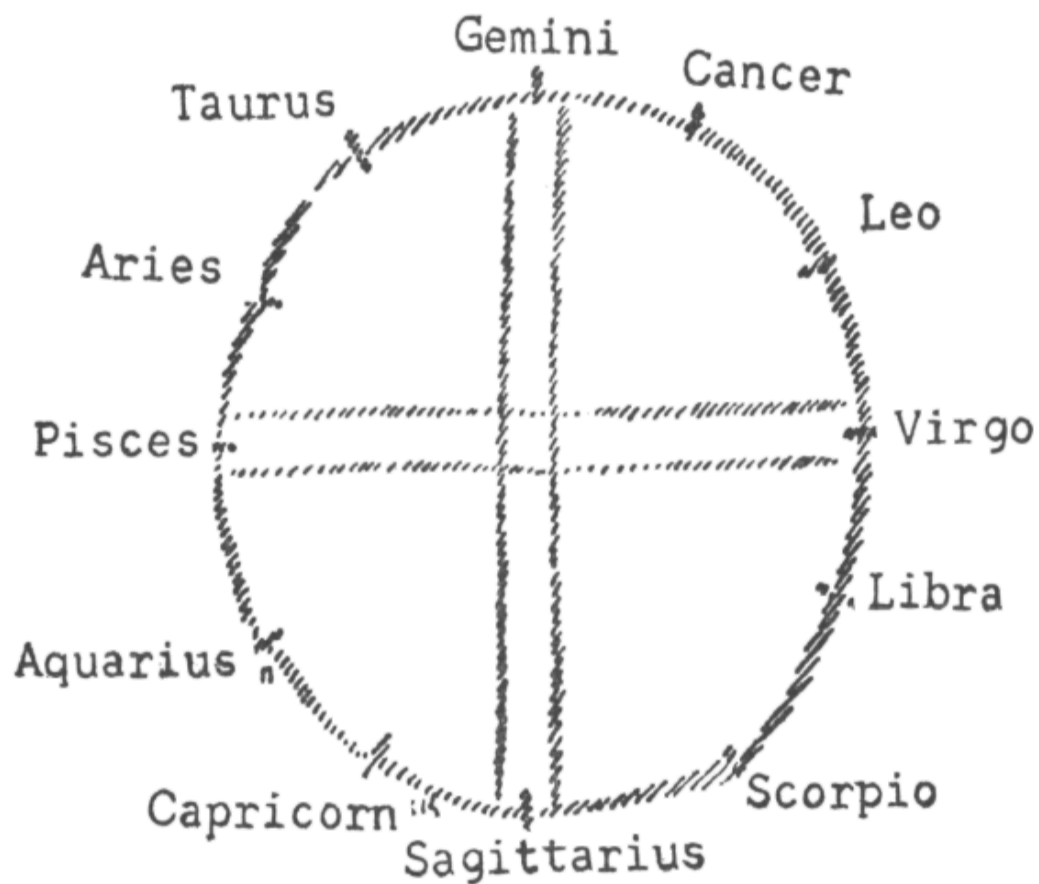
If you bring together all that I have been saying, you will see that an apparently casual remark I made in the course of these lectures was not so at all. When I

quoted something that Mephistopheles said to Faust, “I see you know the Devil” (he would certainly not have said this to Woodrow Wilson), it was by no means a casual remark: it can throw a great deal of light on the present situation. We must really look at these things objectively, without sympathy or antipathy; above all, we must be able to see how much in a particular case depends on the setting and how much on the capacity of an individual, for behind an individual’s capacity there often lies something quite different from what lies behind the setting. Ask yourselves without prejudice — how much would Woodrow Wilson’s brain be worth if it were not throned on the Presidency of the United States? Consider how it would be if this brain had a quite different setting: then its individual capacity would be revealed! The setting is what matters.

Let me now speak abstractly and radically, of course without discussing in detail the particular case I have mentioned — in a neutral country that would not be appropriate. If you take any individual brain, it can be revealing to ask whether it is worth something because it is illuminated and activated by a particular spiritual soul-force — whether it has the kind of spiritual significance I have been speaking of here —

or whether it is worth no more than its weight,
measured on a pair of scales.

In the eyes of people to-day, all this is grotesque; but what seems grotesque to them must come to seem obvious, if certain things are to be diverted from an unhealthy stream into a health-giving one. And what good is it to be always talking about them? You must come to see that there is no point in wishy-washy talk about “cosmic religiosity” or “how strong the striving for it is,” or of “the movement which aims at discovering and revealing the circulation of the life behind the senses,” and so on. All this does is to spread a mist over things which must be brought out clearly in the world, and should above all be carried as practical moral-ethical impulses into human life.



I can give you only indications. I leave you to build on them in your own meditations. I have been speaking aphoristically in many respects. But you will have the possibility of drawing a great deal out of the relationships shown in this picture of the Zodiac, if you truly use it as a subject for meditation.

Geographic Medicine 1

Knowledge of the Supersensible and Riddles of the Human Soul

Anyone who follows the evolution of the human spirit over the course of centuries, or perhaps millenia, will come to feel that this human spirit moves on to ever new achievements in the realm of knowing and in the realm of doing. There is no need to place too much emphasis on the word progress, for in the dismal time that has now befallen humanity this might call forth bitter doubt in many. If we observe this evolution of the human spirit, however, something else makes a clear impression on us, namely, that the forms and configurations taken by man's striving spirit vary essentially from century to century. And since today in our studies we are chiefly concerned with a striving for knowledge that wishes to penetrate humanity's evolution in a new way, we need only bear in mind, by way of example, how such conceptions, which are to some extent in conflict with the old ones, have difficulty gaining access to evolving humanity.

We should continually recall, for example, how difficult it was to bring the Copernican world view into people's habits of thought, habits of feeling — indeed,

in certain realms this took centuries. This Copernican world view had broken with what people for a long time believed necessary to maintain as the truth about the structure of the universe on the basis of their sense perception. Then came the time when a person could no longer rely on what the eye saw as the rising and setting of the sun, as the sun's movement. He had to accept that, contrary to the visual appearance, the sun in a certain way, at least in its relation to the earth, stands still. Human habits of thought and feeling did not easily accommodate themselves to such sudden reversals of knowledge.

In the anthroposophically oriented spiritual science to which our considerations this evening are devoted, we have to do with an even greater reversal of this kind. Those who believe themselves convinced on firm scientific grounds of the content of this spiritual science also believe it necessary for it to have a decisive influence now and in the further evolution of human thinking, sensing, and feeling. It could also be said, if *you* will allow me these few introductory words, that the introduction of something like the Copernican world view was a matter of dealing with countless prejudices, with traditional opinions. People believed that if anything else were to supersede these it would

upset all kinds of religious conceptions and things of that kind.

Many other objections concerning what we are to discuss this evening get in the way. Here the problem is not simply the prejudices such as those that confronted the Copernican theory, for example. In this case there is also the problem that in our time many people, indeed the majority of those considering themselves enlightened and cultured, not only bring with them their prejudices and preconceptions; they are actually ashamed of having to take seriously the realm about which anthroposophy has to speak. Such an individual feels he has to apologize not only to the world in general but to himself if he admits that it is possible to know about the things that are to be spoken of today in as thoroughly scientific a way as about the outer structure of nature. He believes that he has to regard himself as foolish or childish.

These things must be considered if we are to speak today about an anthroposophically oriented spiritual science. Anyone speaking out of knowledge of this science knows the objections that must arise today by the hundreds and thousands. He already knows these objections, because doubt is felt today not only concerning the specific truths and results of this

spiritual science; there is also doubt that knowledge of any kind can be acquired concerning the realm with which anthroposophy occupies itself. The possibility of developing conceptual beliefs in the soul, general conceptual beliefs about the realm of the eternal, is certainly still acknowledged as justified by many today; but it is generally considered something dreamy or sentimental to believe that a really factual knowledge can be developed about the facts that can be drawn from the sense world concerning the immortal and eternal in the nature of the human being. This is particularly the case among those who believe themselves to be forming their judgments out of the presently recognized mode of scientific conception.

This evening we will have nothing to do with the dreamy and sentimental. We will rather be dealing with a realm in which you could say that the student, particularly the scientific student, shrinks from its first conditions. I would like to touch very briefly on the fact that this anthroposophically oriented spiritual science has no wish to be sectarian. It is completely misunderstood by anyone who believes that it wishes to arise in the way some new kind of religious faith is founded. It has no such wish. It wishes to arise today as a necessary result of the world view brought by

natural scientific development, a general, publicly accepted conception among the widest circles of humanity. This natural scientific development today supplies so many concepts, which are in their turn the source of feelings and sensations. It provides the concepts for the most widely held world view. This natural scientific mode of observation sets itself the task of examining and explaining what is yielded to the outer senses, of examining what is accessible to human understanding by way of the natural laws about facts given to the outer senses.

If only one takes a quick look at what is living, it is possible to see how everywhere today natural science must consider origins, going back to what the construction of the seed reveals concerning growing, becoming, flourishing. (Though this is more prevalent in other realms, it is most clearly apparent in the realm of the living.) If the natural scientist wishes to explain animal life or human life in this sense, he goes back to birth, he studies embryology, he studies that from which growing and becoming evolve. The natural scientist returns to birth, to the beginning of what unfolds before the senses. And when natural science seeks an explanation for the world, it goes back with various hypotheses — with the foundations laid by geology, paleontology, with what the individual

branches of natural science can reveal — forming conceptions out of this about the birth of the universe's structure, you could say. Even if one or another may have doubts about the justification for such a way of thinking, it is always being striven for.

The thoughts are well known that people have presented in order to fathom, if not the beginning of earthly evolution, at least far distant epochs (those epochs, for example, before the human being walked the earth) in order to explain in some way out of what went before, out of what lay in a germinal state, what follows, the consequences that the human being takes in of his surroundings through his senses. The whole Darwinian theory, or, if one wishes to leave that aside, the theory of evolution, is based on the search for origins, looking for the emergence of something out of something else, I would say that everywhere we find this thought of going back to youth and birth for explanations.

Spiritual science in the anthroposophical sense finds itself in another position. And by its point of departure it calls forth a vague opposition. Opposition without people being conscious of it; one could say that it calls forth an unconscious opposition, an instinctive opposition. Such opposition is often much more

effective than the opposition that is clearly recognized, clearly thought through. In order to arrive at conceptions at all, an anthroposophically oriented spiritual science must not begin now with general, hazy concepts of spirit; to arrive at spiritual facts, it must make death its starting point. It thereby stands from the outset, you could say, in fundamental opposition to what is preferred today, namely to proceeding from birth, youth, growth, and the progress of development. Death encroaches upon life. And if you keep in touch with contemporary scientific literature, you can find everywhere that the conscientious scientist holds the view that death as such cannot be inserted in the series of natural scientific concepts in the same sense as other concepts.

The spiritual scientist must make death his actual starting point, death, the cessation, actually the opposite of birth. How death and all that is related to it encroaches upon life in the widest sense is the basic question. Death terminates what is perceptible to the senses; death dissolves what is becoming, what is developing before the senses. By the way that death encroaches on life, it can be conceived of as having no part in what is working and flourishing here in the sense world, springing forth and producing life. This is

what yields the opinion that nothing can be known about what is concealed by death, as it were, cloaked by death. (Within certain limits this opinion is perfectly comprehensible, though totally unjustifiable.) And it is actually from this corner of human feeling that the objections rear up their heads, objections that obviously can be brought up against things that are the results of a science still in its youth today. For spiritual science is young, and for precisely these reasons just referred to, the spiritual scientist is in quite a different position from that of the natural scientist, even when speaking about things in the sphere of his own research. The spiritual scientist cannot proceed in exactly the same way as the natural scientist, who poses some fact and then proves it on grounds by which everyone is convinced: that it can be seen. The spiritual scientist, however, speaks about what cannot be perceived by the senses. Hence, in speaking about the results of his research, he is always obliged to indicate how such results can be reached.

There is a rich literature concerning the realm about which I will be speaking with you this evening. Believing themselves called upon to do so, critics constantly raise the objection when reading my writings, for example, that the spiritual scientist

maintains such and such a thing but gives no proof, although this actually shows only how superficially things are read! He does offer proof, but in a different way. To begin with, he tells how he arrived at his results; he must first indicate the path into the realm of facts. This path is generally unknown, because it is not the customary one for today's habits of thinking and feeling. It must first be said that the spiritual investigator is forced by his investigation to conclude that with the methods and procedures by which the ordinary scientist comes to his brilliant results (not rejected by the spiritual scientist but admired) we do not arrive at the super-sensible. It is precisely this experience, namely, the very limitations of the methods of natural scientific thinking, from which the spiritual scientist makes his start. This is not done, however, in the way so prevalent today, which is to declare that certain things, beyond which the ordinary scientist does not go, are the limits of human cognition. No, it is done in such a way that an attempt is made to come to definite experiences that can be attained only at these limits. I have spoken about these boundaries to human cognition particularly in my most recent written work, [*Riddles of the Soul*](#).

Those people who have not taken knowledge as something that falls into their laps from outside, those

who have wrestled with knowledge, wrestled with truth, have always at least certain experiences at these limits of human cognition. Here it must be noted that times change, that the evolution of humanity undergoes changes. Not so very long ago, the most outstanding thinkers and those struggling for knowledge, when they stood before boundaries of this kind, thought that one cannot go beyond these boundaries, that one must remain there. Those of you in the audience who have often heard me speak here know how little it is my habit to touch on personal matters. When the personal has a connection in any way with the question under consideration, however, one may venture to refer to it briefly. I may say that what I have to say about experiences of this sort at the boundaries of cognition is the result of more than thirty years of spiritual research. And it was more than thirty years ago that these very problems, these tasks, these riddles that arise at the boundaries of cognition, made a significant impression on me.

From the many examples that can be cited about such boundaries, I would like to take one that has been referred to by a real wrestler with knowledge, Friedrich Theodor Vischer, the famous aesthetician who was also a philosopher of distinction, though perhaps little known during his lifetime and soon

forgotten. A decade or so ago Friedrich Theodor Vischer wrote a very interesting treatise about a book, also very interesting, written by Volkelt concerning dream fantasies. Friedrich Theodor Vischer, in the course of this treatise, touched on a variety of subjects of no further interest to us here. But I would like to quote one sentence, a sentence that may perhaps be passed over in reading but a sentence that can pierce like lightning into the human heart and soul when these are permeated by a striving for knowledge, a true inner striving for knowledge. It is the sentence that burst upon Vischer when he was reflecting, meditating upon the nature of the human soul. Out of what he had gleaned about the human being from contemporary natural science, he deduced that the human soul cannot be merely in the body; this much is clear; but it is just as clear that it cannot be outside the body.

Here we have a complete contradiction, a contradiction that cannot easily be resolved. It is a contradiction that poses itself with immutable necessity if an individual is wrestling for knowledge in all earnest. Vischer was not yet able for the time was not sufficiently ripe — to press on from what we might call his position in knowledge, at these boundaries of knowledge, to press on from cognition in the ordinary

sense of the word to inward experience of a contradiction of this kind. Yet from all directions today, from the most knowledgeable people, we hear a particular conclusion when they come up against such a contradiction. (There are indeed hundreds and hundreds of such contradictions du Bois-Reymond a physiologist of great intelligence, has spoken about only seven world riddles, but these seven can be multiplied by hundreds.) Our contemporary man of knowledge says that from this point on human cognition is able to go no further. He says this for the simple reason that at the boundaries of human cognition he cannot determine to go on from mere thinking, from mere mental activity, to experience.

It is necessary to begin at a place where such a contradiction obstructs the way, a contradiction not ingeniously thought out but one that is revealed by the riddle of the world; we must seek to live with such a contradiction again and again, to wrestle with it in everyday life, to immerse the soul in it entirely. We must have no fear while immersing ourselves in this contradiction (and a certain inner courage of thought is part of this), we must have no fear that this contradiction will be able to split asunder the conceptual powers of the soul, or that the soul will not be able to penetrate through it, and so on. I have

described this very struggle at such boundaries in detail in my book, *Riddles of the Soul*.

When an individual comes to such a boundary with his whole soul, instead of with mere mental images, with mere clever thinking and mental strategies, he progresses further. He does not go further on a purely logical path, however, but on the path of living knowledge. I would like to describe what he experiences by means of a comparison, for the paths of the spiritual investigator are really experiences of knowledge, facts of knowledge. Language today has not yet acquired many words for these things, because words have been coined for what is acquired by outer sense perception. Hence what stands clearly before the eye of the spirit can often be expressed only by means of comparison. When we live into such contradictions, we feel as if we were at the border where the spiritual world breaks in; this is not to be found in sense-perceptible reality, where indeed it breaks in but does so from outside, as it were.

Now, whether or not this image is well-founded from a natural scientific point of view is not important here, for it can still be used by way of comparison. It is as if one of the lower forms of life had not yet developed the sense of touch but experienced only inwardly,

experienced itself inwardly in constant stirrings of movement, in this way experiencing the borders of the physical world, the surfaces of single objects. A being that has not yet developed the sense of touch and experiences only the surfaces of sense-perceptible objects remains entirely shut within itself, unable as yet to feel, to touch, what is there outside it by way of sense impressions.

In the same way, a person struggling with knowledge feels himself purely soul-spiritually (we should not think here of anything material) when he comes to the kind of place I have just described. In the case of our rudimentary animal, the organism breaks through to the outer, sense-perceptible world by its impact with it, differentiating itself through the sense of touch, by which surfaces are touched and knowledge gained as to their roughness or smoothness, their warmth or cold. In the same way, when what has lived only inwardly opens itself to what is outside, the possibility is acquired to break through, as it were, just at the places we have described and to acquire a spiritual sense of touch. Only when a person has wrestled perhaps for years at these boundaries of cognition, struggling to break through into the spiritual world, can he first acquire real spiritual organs. I am speaking only in an elementary way of

how this sense of touch is developed. To use these terms in a more definite way, however, we can say that by ever greater application of inner work, working away from being enclosed within oneself, spiritual eyes, spiritual ears develop. To many people today it still seems absurd to say that at first the soul is just as undifferentiated an organ as the organism of a lower animal, forming its senses out of its own substance and out of this substance developing soul concepts, spiritual organs differentiated as to their soul qualities, which then bring an individual face to face with the spiritual world.

It may be said that a systematically presented spiritual science, which is fully entitled to be called scientific, is something new in the progress of knowledge in human evolution. It is not new, however, in every respect. The struggle for it, the striving after it, is to be seen in the outstanding individuals of knowledge from the past. I have referred to one of these when I mentioned Friedrich Theodor Vischer. I would like to show from his own comments how he stood at such a border of knowledge, how he remained there, never making the transition from being inwardly stirred to actually breaking through the boundary to the spiritual sense of touch. Here I would simply like to read you a passage from Friedrich Theodor Vischer's

works, in which he describes how he came to such a boundary where the spirit breaks through into the human soul in the course of his wrestling with natural scientific knowledge. This was at the time in which materialistically directed natural science posed many riddles for those struggling for knowledge in real earnest. Countless people claimed that the soul cannot be said to be anything but a product of material activity.

Here are his words: “No spirit where there is no nerve center, where there is no brain — so say our opponents. We reply: There would be no nerve center, no brain had they not been prepared for by countless stages from below upward; it is easy to speak mockingly of those who say that there is an echo of the spirit in granite and limestone. This is no harder than it would be for us to ask sarcastically how the protein in the brain rises to the level of ideas. Human knowledge cannot discriminate between stages. It will remain a mystery how it comes about that nature, beneath which the spirit must be slumbering, stands there as such a perfect counter-blow of the spirit that we bruise ourselves against it.”

Please take note of how this wrestler for knowledge describes how we bruise ourselves! Here you have the

inner experience of bumping against something by one who wrestles for knowledge: "It is a forcible separation with the appearance of such absoluteness that with Hegel's 'differentiation' and 'non-differentiation' (ingenious as this formula is, though it says as good as nothing) the steepness of the apparent dividing wall is concealed. One finds the right appreciation of the cutting edge and the impact of this counter-blow in Fichte, but no explanation for it,"

Here we have a man's description of his struggle for knowledge in the time before there could be a decision, a spiritual scientific decision, not merely to come to this blow and counter-blow but to break through the dividing wall into the spiritual world. I can speak about these things only in principle here; you will find them described in detail in my books. Particularly in *Knowledge of the Higher Worlds* and in the second part of my *Occult Science*, you will find all the details concerning what the soul must take upon itself in the way of inner activity and inner exercise (if I may use the expression) in order really to transform what is undifferentiated in the soul into spiritual organs able to behold the spiritual world.

A great deal is necessary, however, if an individual really wishes to make investigations on this path. So much is necessary just because in our age, due to the habits cultivated in the natural scientific sphere, in the sphere of the natural scientific world view, habits that are perfectly justified in their own field, a particular way of thinking has taken root in human life, a way that is opposed to the one leading to the spiritual world. Thus it goes without saying that from the side of natural science things are heard that demonstrate an utter lack of desire to know the actual facts about the spiritual world.

I will give just one example (as I have said, you can find more exact information in the books I have mentioned) of how the human being has to make every effort to acquire a totally different way of conceiving things. In ordinary life people are satisfied with concepts, with mental images of which it may be said that these concepts, these mental images are such that they offer a likeness to some external fact or object. This cannot satisfy the spiritual investigator. Even mental images, concepts, become something totally different in his soul from what they are due to modern habits of thinking. If I may use another comparison, I would like to show how the spiritual investigator stands today in relation to the world.

Those who are materialists, spiritualists, pantheists, individualists, or monadists, and so on, all believe that in some way they can penetrate the world riddle. They try with definite mental images, concepts, to reach a picture of world processes. The spiritual investigator is totally unable to look on concepts in this way; his attitude toward them must be such that he is always clearly conscious of how, in a concept, in a mental image, he has nothing beyond what can be had in the outer sense world when, for example, one particular side of a tree or some other object is photographed and then another picture is taken from another side, from a third side, a fourth side, and so on. The pictures are different from one another. If combined mentally, they together present the tree as a formed mental image. But it can easily be said that one picture contradicts another.

Just consider how completely different an object looks when photographed from one side or another. The spiritual investigator looks at the conceptions of pantheism, monadism, and so on as if they were simply different ways of looking at reality. Spiritual reality does not actually reveal itself at all to the life of mental images, the life of concepts, in such a way that it is possible to say that any one concept is a faithful image. We must always go all around the matter,

forming manifold concepts from various sides. By this means we become capable of developing a much more flexible inner soul life than we are accustomed to when regarding the outer sense world. By doing this it becomes necessary to make our concepts far more alive. They are no longer simply images, but by being experienced they become much more alive than they are in ordinary life and for the things of ordinary life.

Perhaps you will understand me better if I describe it in the following way. Suppose you have a rose cut from the rose bush; you form your mental image of it. You are able to form this mental image yourself. You will often have the feeling about this mental image that it expresses something real for you, that the rose is something real. The spiritual investigator can never make any progress if he is satisfied with the mental image that the rose is something real. Pictured as a blossom on a short stalk, the rose is not real in itself. It can be real only when on the rose bush. The rose bush is something real. And the spiritual investigator must accustom himself to regarding every individual thing, to remaining conscious in what limited sense an issue is something real. People form mental images of these things, believing them to be something real. When the rose is in front of him on its stalk, the spiritual investigator must feel that it is not real; he must have

a feeling for, an experience of, the degree of unreality contained in this rose as mere blossom.

By extending this to our observation of the whole world, however, the conceptual life itself is renewed, and we do not thereby get the crippled, dead mental images with which the modern natural scientific world view is satisfied; we get mental images that are living with the objects. It is true that in proceeding from the present habits of thinking, we at first experience a great deal of disappointment, disappointment that arises because what is experienced in this way differs a great deal from present habits of thinking. When speaking out of knowledge acquired in the spiritual world, much has to be said that seems paradoxical when compared with what is generally said and believed today.

A person today may be very learned in the sphere of physics, let us say; he may be an exceptionally learned person who quite rightly excites admiration by his erudition; but such an individual may work with clear concepts that have not been produced nor worked upon in accordance with what I have described, that is, without endowing the conceptual world with life. I have said something quite elementary, but this elementary statement must in

the case of the spiritual investigator be extended over the whole observation of the world. I will offer an example. At the beginning of the century, Professor Dewar delivered a very important lecture in London. This lecture could be said to show in every sentence the great modern scholar who was as well acquainted with the conceptions of physics as a modern physicist can be. From his modern conceptions of physics, this scholar seeks to speak about the final condition of the Earth and about some future condition in which much of what is present with us today will have died away. He describes this correctly, because he bases his lecture on really well-founded hypotheses: he describes how one day after millions of years a condition of the earth will have to arise in which a great drop in temperature will occur; this can be well calculated, and this drop in temperature will bring about changes in certain substances. This can be calculated, and he describes how milk, for example, will not be able to maintain its fluid condition but will become solid; how the white of an egg smeared on a wall will become so luminous that people will be able to read a newspaper by its light alone, since so much light will come from the white of an egg; and many other such details are described. The consistency of things that can sustain hardly any weight today will be materially strengthened so that hundreds of

pounds will be able to be supported by them. In short, Professor Dewar gives an imposing picture of the future condition of the earth. From the standpoint of physics there is nothing at all to be said against it, but for anyone who has taken living thinking into his soul, the matter has another aspect. When he turns to the conceptual forms of the kind given by the Professor, an example enters his mind that in its methods and manner of approach is very similar to the Professor's deductions and way of thinking.

Suppose, for example, we were to take a man of twenty-five and observe exactly how certain organs, the stomach for example, change from year to year in the course of two, three, four, five years (today such an observation can be managed; I need only remind you of X-rays). They take on different configurations. We can describe this in the same way that the physicist does when he compares successive conditions of the earth and then calculates what the earth will look like after millions of years. This can also be done in the case of the human being. The changes in the stomach or heart, for example, are observed, and a calculation then made of how this man will look after perhaps 200 years according to these alterations. We get just as well-founded a result if it is calculated what this man will look like after 200 years by taking

into account all the individual perceptions. The only thing is that the man will have died long before this! He will no longer be there.

You see what I mean. What is important here is that in a particular case we know from direct experience that calculations of this kind do not correspond with reality, because, when 200 years have passed, the human body with its transformations will no longer be there; yet this same kind of calculation is made in connection with the earth. No heed is paid to the fact that after two million years the earth as a physical being will have been dead for a long time, will no longer be there. Thus the whole learned calculation about this condition has no value at all as a reality, because the reality it is applied to will no longer be there.

These matters are very far-reaching. In the case of the human being you can just as well calculate backward as forward; you might, in accordance with the small changes taking place in two years, calculate how a man looked 200 years ago, but he was not there then either! With this same method, however, the Kant-LaPlace theory was formulated. This theory assumes that there was once a condition of fog, a calculation that was based on our present condition.

The calculation is entirely correct, the perceptions are good enough; it is just that the spiritual investigator becomes aware that at the time this primeval fog was supposed to be there, the earth was not yet born. The entire solar system did not yet exist.

I wanted to bring these calculations to your notice to show you how the entire inner life of soul must be raised out of abstractions, how it must immerse itself in a living reality, how mental images themselves must be living. In my book, *The Riddle of Human Being*, I have made a distinction between conceptions corresponding to reality and those corresponding to unreality. To put the matter briefly, the spiritual investigator must point out that his path is such that the means of knowledge that he uses must first be awakened, that he must transform his soul before being able to look into the spiritual world. Then the results take on a form enabling one to see that the spiritual investigator is not speculating as to the immortality of the soul or whether the soul goes through birth and death. His path of investigation leads him to the eternal in the human soul, to what goes through birth and death; the path shows him what lives as the eternal in the human being. He therefore seeks out the object, the thing, the being

itself. If we reach the *being*, we can recognize its characteristics just as we recognize the color of a rose.

Hence it often appears as if the spiritual investigator were asserting that such-and-such is so. For when he presents evidence he must always indicate by what path he arrived at these things. He has to begin where the other science ends. Then, however, a real penetration is possible into spheres that may be said to take death as their starting point, just as natural scientific spheres take their start from birth and youth. We must simply be clear that this death is in no way merely the final event, as it is ordinarily regarded from the viewpoint of outer sense perception. It is rather something that has its part in existence in the same way that the forces called into life with birth have their part in existence. We do not meet death only through its taking hold of us as a one-time event; we carry the forces of death in us — destructive forces, forces that are continually destroying — just as we carry in us the forces of birth, the constructive forces that are given to us at birth.

To have real insight into this we have to be able to pursue research at a boundary between natural science and spiritual science. Today I am only able to cite the results of such research, of course; I only wish

to arouse your interest. Were I to go into all the details of what I am suggesting, I would have to offer many lectures. If an individual is to pursue what has been suggested here, he must approach a boundary between natural science and spiritual science. It is widely believed today, and has been believed for some time, that the human nervous system, the human nerve apparatus, is simply an instrument of thinking, feeling, and willing, in short, an instrument for soul experiences, (Science today has for the most part gone beyond this belief, but the world view of the general public usually remains at the standpoint abandoned by science some decades before.) An individual who develops the soul organs — the eyes of the spirit, the ears of the spirit — as I have described at least in principle, comes to recognize the life of the soul.

Whoever really discovers this soul life knows that to call the brain an instrument of our thinking is much the same as to maintain the following. Let us say that I am walking over ground that has become sodden, and in it I leave my footprints. These footprints are found by someone else, who then wishes to explain them. How does he do this? He assumes that underneath in the earth all kinds of forces are surging up and down, and because they surge in this way they produce

these footprints. Of course the forces in the earth have nothing to do with the fact that these footprints have been produced, for I myself left them there, but the traces I left can now be reflected upon. This is the way that physiologists today explain what goes on in the brain, what originates in the brain, because all thinking, all mental activity and feeling correspond to something in the nervous system. Just as my tracks correspond with my footsteps, so something actually in the brain corresponds with the impressions of the soul; but the soul has first to leave its imprint there. The earth is just as little an organ for my walking or footprints as the brain is the organ for processes of thinking or mental activity. And just as I cannot walk around without firm ground (I cannot walk on air, I need ground if I want to walk) so the brain is necessary; this is not, however, because it calls forth the soul element but because the soul element needs ground and footing upon which it expresses itself during the time that the human being is living in the body between birth and death. It therefore has nothing to do with all that.

The brilliantly intellectual natural science of today will come to full clarity when this revolution in thinking comes about to which I have referred here. This revolution is more radical than the transition to

the Copernican world view from the world view held previously. In face of the real world view, however, it is as justifiable as the Copernican world view was in relation to what preceded it. When we have pressed forward on the path of investigation of the soul, we will find that the processes in the brain, in the nervous system, that correspond to the soul life are not constructive. They are not there so that the productive, growing, flourishing activity is present in the nervous system as it is in the rest of the organism. No! What the soul brings about in the nervous system is a destructive activity. During our waking consciousness outside sleep it is a destructive activity.

Only by virtue of the fact that our nervous system is inserted within us in such a way that it receives constant refreshment from the rest of the organism can there be constant compensation for the destructive, dissolving, disintegrating activity introduced into our nervous system by thinking. Destructive activity is there, activity qualitatively of the same nature as what the human being goes through when he dies, when the organism is completely dissolved. In our mental activity death is living in us continually. You might say that death lives in us continually, distributed atomistically, and that the one-time death that lays hold of us at the end of

life is only the summation of what is continually working in us destructively. It is true that this is compensated for, but the compensation is such that in the end spontaneous death is evoked.

We must understand death as a force working in the organism, just as we understand the life forces. Look today at natural science, so thoroughly justified in its own sphere, and you will find that it looks only for the constructive forces; what is destructive eludes it. Hence external natural science is unable to observe what arises anew out of the destruction, not in this case of the body, for the bodily nature is destroyed, but of a soul and spiritual nature, now constructive. This aspect is always lost to observation, being accessible only to the kind of observation I have previously described. Then it becomes evident that, having meanwhile brought our life to this point, the whole activity of our soul does not work only in conjunction with the ground on which it has to develop and which, indeed, it acts upon destructively (in so far as the soul forms mental images, in so far as it is active); instead, the whole of our soul activity is attuned to a spiritual world always around us, in which we stand with our soul-spiritual element just as we stand in the physical, sense-perceptible world with our physical body. Spiritual science is thus striving for a

real connection of the human being to the spiritual world that permeates everything physical to the actual, concrete, real spiritual world.

Then the possibility truly arises for a more far-reaching observation of how what is working and weaving within us as soul, working destructively within the limits I described, is a homogeneous whole. What I have called the development of the soul presses on from ordinary consciousness to clairvoyant consciousness. I have spoken about this in my book, *The Riddle of Human Being*. This clairvoyant consciousness creates the possibility of possessing Imaginative knowledge. This Imaginative knowledge does not yield what belongs to the outwardly perceptible; it yields to the human being himself (I would like to look away from the other world for the moment) what is not perceptible to his senses. To avoid misunderstanding I recently called what can be perceived at first by an awakened knowledge of this kind the *body of formative forces*. This is the super-sensible body of the human being, which is active throughout the whole course of our life, from birth, or let us say, conception, until our physical death. It also bears our memories, yet it stands in connection with a super-sensible entity, with a super-sensible outer world.

Thus, our sense life with the rest of its consciousness is there as a mere island, but around this island and even permeating it we have the relationship of the human body of formative forces to the super-sensible outer world. Here, it is true, we reach the point of bringing the whole conceptual world (not any different now from the way I have described it) into connection with the physical brain that provides the ground for all this; but we arrive at the insight that the body of formative forces is the carrier of human thoughts, that thoughts develop in this body of formative forces and that in thinking the human being lives in this body of formative forces.

It is different if we go on to another experience of the soul, namely to feeling. Our feeling, our emotions, our passions, stand in a different relationship to our life of soul from that of our thinking. The spiritual investigator finds that the thoughts we usually have are bound up with the body of formative forces. This does not apply, however, to our feelings, our emotions. Feelings and emotions live in us in a much more subconscious way. Thus they are connected with something far more all-encompassing than our life between birth and death. It is not as though the human being is without thoughts in the part of his life about which I am now speaking; all feelings are

permeated by thoughts. But the thoughts by which feelings are permeated do not, as a rule, enter man's ordinary consciousness. They remain beneath the threshold of this consciousness. What surges up as feeling is penetrated by thoughts, but these thoughts are more far-reaching, for they are found only when an individual progresses in clairvoyant cognition, when he progresses to what I call the Inspired consciousness (I am not thinking of superstitious conceptions here). You may study the particulars of this in my books.

If we go deeply into what is actually sleeping in regard to ordinary Consciousness (in the same way that from going to sleep to awaking a person sleeps in regard to the ordinary images of the senses) we see that it surges up just as dreams surge up into our sleep. Feelings actually surge up from the innermost depths of the soul; it sounds strange, but it is so. But this deeper region of the soul that is accessible to Inspired knowledge is what lives between death and a new birth. It is what enters into connection with the physical through our being conceived or born, what goes through the portal of death and has a spiritual existence among other conditions until the human being is reborn. Whoever really looks into what is living in the world of feeling with Inspired knowledge sees the human being not only between birth and

death but also during the time the soul undergoes between death and a new birth.

The matter is not quite so simple as this, however; it is indeed like this, but it is also shown how forces arise in the soul that make it possible to look upon the feelings, emotions, passions, that make it possible to live in them. Just as in the plant we see what has arisen through the forces of the seed, so we see something that has not arisen with our birth or conception but that has emerged from a spiritual world.

I know very well how many objections can be made to a conception of this kind by those who accept the natural scientific world view. Those who are familiar with this world view will find it easy to say, "Here he comes and like a dilettante describes how the aspects of the soul he wishes to encompass come from a spiritual world; he even describes their special configurations, the colors of the feelings and so on, as if, on the one hand, there were hints in these feelings concerning our life before birth and, on the other hand, something in these feelings that is like the seed of the plant, which will become the plant of the next year. Doesn't this man know," people will say, "about the wonderful laws of heredity presented by natural

science? Is he ignorant of everything that those who created the science of hereditary characteristics have brought about?"

Even if the facts indicated by natural science are entirely correct, it is nevertheless the case that concealed in the emergence of heredity are the forces through which we have been preparing ourselves for centuries and which we ourselves send down. From grandparents and parents, constellations are built up that finally lead to the material result with which we then sheathe ourselves when we leave the spiritual world to descend into the physical. Whoever really keeps in mind the wonderful results of modern research into heredity will find that what spiritual science finds out about the soul (yet in a quite different way, it might be said, in the entirely opposite way) will be fully confirmed by natural science, whereas what natural science itself says is definitely not confirmed in the least by natural science. I can only suggest this here. When we then enter the sphere referred to as that of the will, this totally eludes the contents of man's ordinary consciousness. What does a person know about the processes going on in him when the thought, I want something, shapes itself into a movement of the hand? The actual process of willing is asleep in the human being. Regarding the feelings

and emotions it could at least be said that the human being dreams within the human being. This is the reason that the question of freedom is so difficult, because the will is sleeping in relation to the higher consciousness. We come to knowledge about what is going on in the will in clairvoyant consciousness only by reaching the stage of actual Intuitive consciousness. By this I do not mean the vague, everyday consciousness called intuitive, but rather what I refer to in my writings as one of the three stages: Imaginative, Inspired, and Intuitive cognition.

Here we come into the sphere of the will, into the realm that is supposed to live and work within us. This must first be drawn out of the deep regions of the soul. Then we find, however, that this element of the will is also permeated by thoughts, by the spiritual (in addition, the ordinary thought stands by itself). But in bearing the will within us, there works into this will something in addition to what we have experienced in the spiritual world in our feelings, working between death and a new birth. Something is active there that we have experienced in the preceding life on earth. The impulses of earlier earthly lives work into the will nature of the human being. In what we develop or what we cultivate in our present willing live the impulses for our lives on earth to come. For real

spiritual science, then, the whole of human life separates into the lives lying between birth and death and those which, because all physical existence has to be built up out of the world, are experienced in far longer periods in the spiritual world. Out of such lives, out of repeated earthly lives, repeated spiritual lives, the complete human life is composed. This is not some fantasy, it is not a capricious thought, but rather something we find when we learn to turn the eye of the spirit to the eternal, the imperishable, in the human soul.

These things do not preclude human freedom. If I build a house this year in which I will live for the next two years, I will be a free man in this house despite having built it for myself. Human freedom is not precluded by this. One earthly life determines the other that follows. Only through a lack of understanding could this be represented as an infringement on the idea of human freedom.

Thus, in spiritual investigation by making death our point of departure, we gradually arrive at the spiritual facts. If in spiritual investigation one makes death the foundation, just as physical investigation is based on birth and embryonic life, this observation reveals the most varied things in individual detail. I will point to

something specific here, because I would not like to remain with the indefinite but rather to quote concrete results of anthroposophical research. In the ordinary life of the spirit we are able to differentiate between the forcible entry of death due to an external cause and death that comes from within through illness or by reason of old age. We are therefore able to distinguish two different kinds of death.

Spiritual investigation that goes concretely into the nature of death discovers the following. Let us take as an example the entrance into life of violent death, be it through accident or some other cause. The entrance of such an event brings about an end to life in this earthly existence. The development of spirit consciousness for the spiritual world after death depends on this one-time entrance of death, just as the consciousness we are able to develop in life depends on the forces given us at birth (in the way that I have described). The Consciousness we develop after death is of a different kind. The consciousness developed here on earth stands on the ground of the nervous system, just as when I walk around on the ground my foundation is the ground. In the spiritual world the consciousness after death has different foundations, but it is definitely a consciousness. If a man dies a violent death this is not something that

merely lays hold of his mental images. The mental activity of ordinary consciousness ceases with death, and another Consciousness begins, but this lays hold of his will which, as we have seen, passes over into the next earthly life. The spiritual investigator possesses the means to investigate what can arise in an earthly life if, in a previous earthly life, there has been a violent death.

Now when we speak of such things today, people will obviously condemn this way of speaking as foolish, childish, fantastic. Yet the results are attained just as scientifically (and it is only such results that I present) as the results of natural science. If a violent death intervenes in a life, it shows itself in the following life on earth, where its effect produces some kind of change of direction at a definite period in that life. Research is now being done concerning the soul life, but as a rule only the most external things are taken into consideration. In many human lives, at a particular moment, something enters that changes a person's whole destiny, bringing him into a different path in life in response to inner demands. In America they call these things "conversions," wanting to have a name for such events, but we do not always need to think in terms of religion. A person on another path of life may be forced into a permanent change of the

direction of his will. Such a radical change of the direction of his will has its origin in the violent death of his previous life. Concrete investigation reveals the tremendous importance of what happens at death for the middle of the next life. If death comes spontaneously from within through illness or old age, then it has more significance for the life between death and a new birth than for the next earthly life.

I would like to offer the following example so that you may see that I am not speaking about anything vague here. In fact, I am speaking about details arising in life's conditions that can be gained by definite perceptions. Spiritual investigation, which is something new even for those convinced of the immortality of the human soul, makes us aware that we must not speak in merely a general way about immortality. Instead, by grasping the eternal in the human soul, human life as such becomes comprehensible. All the strange processes that are observable if we have a sense for the course taken by the soul life, for the course of the soul life in the human being, all the wonderful events find their place if we know we are dealing with repeated earthly lives and repeated spiritual lives. In the spiritual world (I say this merely parenthetically) the human being lives with spiritual beings — not only other human beings

who are closely connected with him by destiny and have also passed through the portal of death, but with other spiritual beings to whom he is related in the same way that on earth the human being is related to three kingdoms: the mineral, plant, and animal kingdoms. The spiritual investigator speaks of particular individual spirits, particular individual spiritual beings, belonging to a concrete, individualized spiritual world, just as here we speak of individualized plant beings, animal beings, and human beings, in so far as they are physical beings between birth and death. It can be shattering to people when knowledge itself approaches the human soul in a totally different way. It is difficult to speak about these things so that they arise out of the dim depths of the spirit in a new way.

From what I have said you will have seen that knowledge about the spiritual world can be acquired. This knowledge has profound significance for the human soul; it makes the soul something different, as it were. It lays hold of the life of the soul, regardless of whether one is a spiritual investigator or has merely heard and understood the results of spiritual investigation and has absorbed them. It is of no importance whether or not one does the research oneself; the result can be comprehensible just the

same. Everything can be understood if we penetrate it with sufficient depth. We only need to have absorbed it. Then, however, when we have grasped it in its full essence, it enters the human soul life in such a way that one day it becomes more significant than all the other events of life.

A person may have difficulties, sorrows, that have shattered him, or joy that has elevated him, or some truly sublime experience. It is not necessary to be indifferent to such experiences to be a spiritual investigator, someone who knows the spirit; one can participate as fully with the feelings as other people do who are not investigators of the spirit. But when someone penetrates with his essential being into what is given the soul by spirit knowledge, and when he becomes capable of answering the question, “What are the effects upon the soul of these spiritual results?” — when a full answer is given to the question of what the soul has become through this spiritual knowledge, then this event becomes more important than anything else in destiny, more important than any of the other experiences of destiny that approach the human being. Not that the others become less significant, but this one becomes greater than the others. Knowledge itself then enters through the human soul life in accordance with destiny. If

knowledge thus enters through the human soul life, he begins to understand human destiny as such. From this knowledge comes the light that illumines human destiny.

From this moment on, an individual can say this: that if one has this experience of destiny so purely in the spiritual in this way, it becomes clear how one is placed into life in accordance with destiny, how our destiny hangs on threads spun out of previous lives, previous earthly lives and lives between death and a new birth, which again spin themselves out of this life and into a following life. Such an individual goes on to say that ordinary consciousness only dreams through its destiny; ordinary consciousness endures its destiny without understanding it, just as one endures a dream. Clairvoyant consciousness to which one awakes, just as we awake from a dream to ordinary consciousness, acquires a new relationship to destiny. Destiny is recognized as taking part in all that our life embraces, in the life that goes through all our births and deaths.

This matter should not be grasped in a trivial way, as if the spiritual investigator were to say, "You yourself are the cause of your own misfortune." That would simply betray a misunderstanding and would even be a slander of spiritual investigation. A

misfortune may not have its source at all in the previous life. It may arise spontaneously and have its consequences only in the life to follow and also in the life between earthly lives. We can see again and again that out of misfortune, out of pain and suffering, emerges a consciousness of a very different form in the spiritual world, Meaning enters the whole of our life, however, when we learn to understand our destiny, which otherwise we only dream our way through.

One thing particularly stands out when we bear in mind this knowledge of the spirit. We can no longer say, "If, after death, the soul enters another life, we can wait until this happens. Here we take life as it is offered us in the physical body; we can wait for what comes after death." The matter is a question of consciousness. We may be sure that what happens after death is connected with the life we undergo in the body. Just as in a certain sense we have the Consciousness of our ordinary waking condition by means of our body, so after death we have a Consciousness that is no longer spatial, no longer built up out of the nervous system, but built up out of what has to do with time, built up out of looking backward.

Just as our nervous system in a way is the buttress and counterpart to our ordinary consciousness between birth and death, so our consciousness in the spiritual world between death and a new birth is founded on what takes place here in our consciousness. Just as here we have the world around us, so when we are dead we have before us our life as the significant organ. Hence, a great deal depends upon our consciousness in the physical body, which is able to extend into the consciousness we have after death. An individual may be occupied exclusively with physical conceptions grasped by the senses, as often happens in the habitual thinking of the present time; he may take into his consciousness and also in his capacity of memory, in everything playing itself out in his soul, concerns exclusively having to do with ordinary life. Such an individual, however, is also building up a world for himself after death! The environment there is built out of what a person is inwardly. A person born physically in Europe cannot see America around him, and just as he receives what he is born into physically as his environment, so to a certain extent he determines the environment, the place of his existence, through what he has built up in his body.

Let us take an extreme case, though one unlikely to happen. Let us take the case of someone who fights against all super-sensible conceptions, who has become an atheist, someone who doesn't even have any inclination to occupy himself with religion. Now I know that I am saying something paradoxical here, but it is based on good foundations anthroposophically: such an individual condemns himself to remaining in the earthly sphere with his consciousness, whereas another individual who has absorbed spiritual conceptions is transposed to a spiritual environment. The one who has absorbed only sense-perceptible conceptions condemns himself to remaining in the sense-perceptible environment.

Now we can work properly in the physical body because our physical body is, as it were, a sheath protecting us against the environment. And though we can thus work properly in the physical body when we are present in the physical world, we cannot do so if we hold to the physical world after death. We become destructive if we have physical conceptions in our consciousness after death. In speaking of the problem of heredity, I intimated how, when the human being is in the spiritual world, his forces lay hold of the physical world. Whoever condemns himself, by reason of his merely physical consciousness, to hold to the

physical world becomes the center of destructive forces that lay hold of what is happening in human life and in the rest of universal life. As long as we are in the body, we are only able to have thoughts based on the sense-perceptible, we are able to have only materialistic thoughts: the body is a defense.

But how much greater a defense than we imagine! It seems strange, but to anyone who perceives the spiritual world in all its connections, one thing is clear: if an individual were not shut off from the surrounding world by his senses, if the senses were not curbed so that in ordinary consciousness he is incapable of taking up living concepts but takes up only those that are lifeless and designed to prevent him from penetrating into the spiritual environment, if an individual were able to make his conceptions active directly and did not have them merely within him after things have already passed through the senses, then even here in the physical world, if he were to develop his conceptual life, his conceptions would have crippling, deadening effects. For these conceptions are in a certain way destructive of everything they lay hold of. Only because they are held back in us are those conceptions kept from being destructive. They destroy only when they come to expression in machines, in tools, which are also something dead

taken from living nature. This indeed is only a picture, but one corresponding with a reality. If an individual enters the spiritual world with merely physical conceptions, he becomes a center of destruction.

Thus I have to bring a conception to your attention as an example of many others: we should not say that we can wait until after death, because it depends on a person's nature whether he develops conceptions of the sense world or of the super-sensible world, whether he prepares for his next life in this way or that. The next life is indeed a very different one, but it is evolved from our life here. This is the essential thing that has to be comprehended. In spiritual science, we encounter something different from what is surmised. For this reason I must still make a few remarks in closing.

The belief might easily arise that anyone now entering the spiritual world must unconditionally become a spiritual investigator himself. This is not necessarily so, although in my book, *Knowledge of the Higher Worlds*, I have described much of how the soul must transform itself in order really to be able to enter. And to a certain degree, everyone is able to do this today, but it need not be everyone. What a person develops regarding the soul element is a purely

intimate concern; what arises from it, however, is the formation of concepts of the investigated truths. What the spiritual investigator can give is clothed in conceptions such as I have developed today. Then it can be shared. For what a person needs, it is quite immaterial whether things are investigated by himself or whether he accepts them from some other credible source. I am speaking here from a law of spiritual investigation. It is not important to investigate the things oneself. What is important is for us to have them within us, for us to have developed them within. Hence, we are in error if we believe that everyone has to become a spiritual investigator.

Today, however, the spiritual investigator has the obligation (as I myself have had the obligation) to render an account, as it were, of his path of research. This is due not only to the fact that everyone today can, to a certain extent, follow the path I have described without harm, but it is also because everyone is justified in asking, "How have you arrived at these results?" This is why I have described these things. I believe that even those who have no wish to become spiritual investigators will at least want to be convinced of how spiritual investigators arrive at the results that everyone needs today, the results of those

who wish to lay the foundation for the life which must develop in human souls for human evolution today.

The time is now over during which, in ancient times, so much was held back regarding spiritual research that brought about the evolution of the soul. In those ancient times, to impart what was hidden was strictly forbidden. Even today, those who know of these mysteries of life (of which there are not just a few) still hold these things back. Whoever has learned about these things merely as a student from another teacher does not under any circumstances do well to pass them on. Today it is advisable to pass on only what an individual himself has discovered, the results only of his own investigations. These, however, can and must be put at the service of the rest of humanity.

Already from the few brief indications I was able to give today it can become evident what spiritual investigation can mean for the individual human being, but it is not only significant for the individual. And in order to address this other aspect in closing with at least a few words I would like to point to something that is taken into consideration only a little today. There is a curious phenomenon to which I would like to direct your attention in the following way. In the second half of the nineteenth century we have seen

the rise of a certain natural scientific orientation: the explanation of living beings connected with the name Darwin. Enthusiastic scholarly investigators, enthusiastic students have carried these things through the second half of the nineteenth century. Maybe I have already remarked upon the occurrence of a curious fact. Already in the 1860's, under the guidance of Haeckel, there developed a powerful movement based on a world view. This movement wanted to overthrow everything old and to restructure the entire world view in accordance with Darwinistic concepts. Today there are still numerous people who emphasize how great and significant it would be if there were no longer a wisdom-filled world-guidance but instead if the evolution of everything could be explained out of mechanical forces in the sense of Darwinism.

In 1867 Eduard von Hartmann published his *Philosophy of the Unconscious* (*Philosophie des Unbewussten*) and turned against the purely external view of the world represented by Darwinism. He pointed to the necessity of inner forces, although he did so in an inadequate way, in a philosophical way (he did not yet have spiritual science). Naturally those who were enthusiastic about the rise of Darwinism were ready to say, "That philosopher is simply a

dilettante; we don't need to pay any attention to him." Counterattacks appeared in which the "dilettante" Eduard von Hartmann was ridiculed and which asserted that the true, educated natural scientist need not pay any attention to such things.

Then there appeared a publication by Anonymous, which brilliantly argued against the publication of Eduard von Hartmann. The natural scientists who all thought as they did were in full agreement with this publication because Eduard von Hartmann was completely contradicted in it. Everything that could possibly be gathered from the basis of natural science was there used by the anonymous author against Eduard von Hartmann just as today so much is brought up against spiritual science. This publication was received very favorably. Haeckel said, "For once a real natural scientist has written against this dilettante, Eduard von Hartmann; here one can see what a natural scientist is able to do. I myself could write no better. Let him identify himself and we will consider him as one of us." To state it briefly, the natural scientists spread a lot of propaganda in relation to this publication, which they welcomed highly because it solidified their position. The publication was very soon sold out, and a second

edition became necessary. There the author revealed himself: it was Eduard von Hartmann!

In that instance someone taught the world a necessary lesson. Whoever writes about spiritual science today and reads what is written against it could without much effort invent everything that is brought against spiritual science. Eduard von Hartmann was able himself to make all the objections that the natural scientists made against him — and he did so.

But I mention this only in introduction to my main point. Oskar Hertwig is one of the most important students of Haeckel who entered upon the industrious, reliable, and great path of natural scientific investigation. Last year Hertwig published a very beautiful book, *The Evolution of the Organism. A Rebuttal to Darwin's Theory of Chance (Das Werden der Organismen. Eine Widerlegung von Darwins Zufallstheorie)*. In this book he points to issues that were already raised by Eduard von Hartmann. Such a matter is pretty much without precedent: already the generation immediately following, which still grew up under the master, had to get away from something that had been believed could build a whole world view; it had even been believed that it could provide

elucidation of the spiritual world. A good Darwinist contradicts Darwinism! But he does still more, and that is what is actually important to me.

Oskar Hertwig writes at the conclusion of his superb and beautiful book that the kind of world view that Darwinism represented does not stand there merely as a theoretical edifice; rather it intervenes in the totality of life, encompassing also what people do, will, feel, and think. He says, "The interpretation of Darwin's teaching, which because of its vagueness can have such varied meanings, permitted also a very varied application to other realms of economic, social, and political life. It was possible, just as it was from the Delphic Oracles, to use what was said as desired for specific applications to social, political, health-related, medical, and other questions and to support one's own assertions by basing them on the Darwinistically restructured biology with its immutable natural laws. If these supposed laws are not actually laws, however, could there not exist social dangers — because of their many-sided application in other realms? We had better not believe that human society can for centuries use expressions like, 'a struggle for existence,' 'survival of the fittest,' 'the most suitable,' 'the most useful,' 'perfection by selection,' etc., applying them to the most varied realms of life, using

these expressions like daily bread, without influencing in a deep and lasting way the entire direction of idea formation! The proof for this assertion could easily be demonstrated in many contemporary phenomena. For this very reason the decision concerning the truth or error of Darwinism reaches far beyond the confines of the biological sciences.”

What arises in such a theory shows itself everywhere in life. Then a question arises from the realm of spiritual science that also intervenes in life. We live today in a sad time, in a tragic time for humanity. It is a time that has developed out of human conceptions, out of human ideas. Whoever studies interrelationships with the help of spiritual science knows about the connection of what we encounter externally today with what humanity is now tragically experiencing. A great deal is being experienced; people believe that they can encompass reality with their concepts, but they do not encompass it. And because they do not encompass it, because with natural scientific concepts reality can never be encompassed, reality grows over their head and shows them that human beings can take part in such events but that the result is the chaos by which we are surrounded today.

Spiritual science does not arise only through an inner necessity, though this is also true. It would have arisen through this inner necessity even if the outer events did not stand there as a mighty, powerful sign. Such signs are there, however, from the other side: that the old world views are great in the natural sciences but can never intervene formatively in the social, legislative, political spheres in the world, that reality grows beyond human beings, if that is what they want. These mighty signs point to the need for spiritual science, which seeks concepts that correspond with reality, concepts derived from reality and that are therefore also capable of carrying the world in the social and political realms. No matter how much one believes that the concepts customary outside spiritual science today will enable us to emerge out of the chaos, it will not happen; for within the reality the spirit prevails. And because the human being himself intervenes with his actions in this reality, in the social, in the political life, he requires the conceptions, the feelings, the will impulses that are drawn from the spirit in order to come to fruitful concepts in these realms. In the future politics and social science will need something for which only spiritual science can provide the foundation. This is what is particularly important for contemporary history.

In this lecture, which has already been long enough, I can only hope to offer a few impulses. I only wish to point out that what appears today as spiritual science in a systematic order is wanted by the best. If it were only up to me, I would not give a special name to this spiritual science. For more than thirty years I have been working on the greater and greater elaboration of the conceptions regarding reality that Goethe acquired in his magnificent theory of metamorphosis, in which he had already attempted to make the concept living as opposed to dead. At that time this was only possible in an elementary way. If one does not consider Goethe simply as a historical figure, however, if one considers him still as a contemporary, then today the Goethean teaching of metamorphosis transforms itself into what I call living concepts, which then find their way into spiritual science. Goetheanism is the term I would most like to use for what I mean by spiritual scientific investigation, because it is based on sound foundations of a grasp of reality as Goethe wanted it.

And the building in Dornach that is to be dedicated to this spiritual investigation, and through which this spiritual investigation has become more well known than it would have without the building, I would like most to call the Goetheanum, so that one would see

that what arises as spiritual investigation today stands fully in the midst of the healthy process of the evolution of humanity. Certainly many today who wish to acknowledge the Goethean way of looking at the world will still say that Goethe was one who recognized nature as the highest above all and who also permitted the spirit to emerge out of nature. Already as a very young man, Goethe said, “Gedacht hat sie und sinnt bestaendig” (“She did think and ponders incessantly”), ponders incessantly although not as man but as nature. Even if one is a spiritual investigator one can agree with the kind of naturalism that, like Goethe, thinks of nature as permeated by spirit. And those who always believe that one must stop at the boundaries of knowledge, that one can’t get any further there, can be repudiated with Goethe’s words. Permit me, therefore, as I conclude here, to add the words that Goethe used concerning another accomplished investigator who represented the later Kantian view:

Into the inner being of nature —
No created spirit penetrates.
Blissful those to whom she only
Reveals the outer shell!

*Ins Innere der Natur —
Dringt kein erschaffner Geist
Glueckselig, wem sie nur
Die aeussere Schale weist!*

Next to these words Goethe placed others that show how well Goethe knew that when the human being awakes the spirit within himself, he also finds the spirit in the world and himself as spirit:

Into the inner being of nature —
No created spirit penetrates.
Blissful those to whom she only
Reveals the outer shell!
This I hear repeated for sixty years
And damn it but secretly —
Nature has neither core nor shell,
She is everything at once.
Above all simply examine yourself
To see whether you yourself are core or shell!

*Ins Innere der Natur —
Dringt kein erschaffner Geist.
Glueckselig, wem sie nur
Die aeussere Schale weist! —
So hoer ich schon an die sechzig Jahre wiederholen
Und fluche darauf — aber verstoßjileri, —*

*Natur hat weder Kern noch Schale,
A lies ist sie mit einemale,
Dich pruefe du nur zu allermeist,
Ob du selbst Kern oder Schale seist!*

Spiritual science wishes to work toward the human being learning to examine himself as to whether he is core or shell. And he is core if he grasps himself in his full reality. If he grasps himself as core, then he also penetrates to the spirit of nature. Then in the evolution of humanity in relation to spiritual science something occurs that is similar to when Copernicus pointed from the visible to the invisible, even of this visible itself.

For the super-sensible, however, humanity will have to stir itself to grasp this super-sensible within itself. To do this one does not need to become a spiritual investigator. One needs, however, to remove all prejudices that place themselves before the soul if one wishes to understand what spiritual science intends to say out of such a Goethean attitude.

I wished to offer today only a few impulses to stimulate you further. From this point of view it is always possible at least to stimulate something, but if one wanted to go into all the details, many lectures

would be needed. But I believe these few comments will have sufficed to show that something needs to be drawn out of the evolutionary process of humanity, something that will first awaken the soul to full life. No one needs to believe that this will shrivel the soul, that it will kill off anything, not even the religious life. As Goethe said:

Whoever possesses Science and Art,
Has also Religion,
Whoever possesses neither of the two,
Had better have Religion!

So one can say, as the modern way of thinking is evolving, whoever finds spiritual scientific paths will also find the way to true religious life; whoever does not find the spiritual scientific path will be in danger of losing also the religious path so necessary for the future of humanity!

Geographic Medicine 2

The Mystery of the Double: Geographic Medicine

In yesterday's public lecture, you will have noticed that something was said that is very significant concerning how spiritual knowledge is comprehended in human life. I have indicated that some of our contemporaries here on the physical plane take up conceptions coming primarily from the sense world, or gained with the intellect bound to the sense world. Such individuals want to know of nothing but the sense world, and I have indicated how such persons after death are in a certain sense bound to an environment that still reaches very much into the earthly, into the physical region in which the human being resides in the time between birth and death. Thus destructive forces are created within this physical world by those persons who, through their life in the physical body, confined themselves to the earthly-physical world long after their death.

Such an issue touches on deeply significant mysteries of human life, mysteries that for hundreds and thousands of years were carefully guarded by certain occult societies. They maintained that the

human being was not yet mature enough to receive such truths, such mysteries (we will not look at the justification for this view today), and that becoming acquainted with them would result in great confusion. We will not say much today about the justification for keeping back from human beings these deeply incisive truths that are so significant for life, instead nurturing them only in the narrower circles of occult schools. It must be said, however, that the time has approached in which wider circles of humanity cannot and should not be without the communications of certain mysteries concerning the super-sensible world, of the kind that were mentioned yesterday. Indeed, more and more must be accomplished in communicating such matters to the public.

In earlier times, when humanity lived under different conditions, it was justifiable to hold back such mysteries within certain limits, but now this is no longer the case. Now, in what we know as the fifth post-Atlantean epoch, the conditions of human life are such that the human being will invariably pass through the portal of death as a destroyer unless in life here on earth he increasingly seeks for mental images, concepts, and ideas that are concerned with super-sensible matters. It is incorrect, therefore, to claim that one may just as well wait and see what

happens after death. No, we must know between birth and death about certain matters concerning the spiritual world, in the way that I suggested yesterday, in order to step through the portal of death with these mental images, with these ideas.

In earlier times of humanity's evolution it was different. You know that until the sixteenth century, until the emergence of the Copernican view of the world, human beings believed something entirely different concerning the structure of the world. Obviously it has been necessary for human progress, and also for the penetration of human freedom into the evolution of humanity, that the Copernican world view appeared, just as now spiritual science must appear. A different physical view of the world prevailed in pre-Copernican times, a view that may be called erroneous today. This view believed that the physical structure of the world, that the earth, stands still, the sun moving around the earth, the stars moving around the earth, and that beyond the starry heavens there is a spiritual sphere inhabited by spiritual beings. With this view of the structure of the world the human being could still pass through the portal of death without being held back after death in the earthly sphere. This world view did not yet result

in human beings becoming destructive in the earthly sphere after passing through the portal of death.

Only with the abrupt entry of Copernicanism, with its picture that the whole world spread out in space is also subject to the laws of space, with its picture that the earth circles around the sun, only with such pictures arising in the Copernican view is the human being chained to physical-sensible existence and prevented from rising appropriately into the spiritual world after death.

Today one must also know the other side of the coin of this Copernican world view, now that centuries have passed during which the human soul has been confronted again and again with the magnificent advance of this view. One side is as justifiable as the other. The Copernican world view is still valued today as a mark of sophistication. It has really become a philistine sophistication to regard the Copernican world view as the only teaching that can save souls. People still consider the other view to be foolish today, the view that through the Copernican world view the human being is chained to the earth after death unless he makes for himself a spiritual conception, as can be offered by spiritual science today. Nevertheless it is true. You already know from the Bible that many a

thing that is foolishness to man is wisdom for the gods.

When the human being passes through the portal of death, his consciousness alters. It would be erroneous to believe that the human being loses consciousness after death. This curious idea is even spread around in some circles that call themselves “theosophical.” It is nonsense. On the contrary, consciousness becomes much more powerful, more intensive, but it is of a different kind. Even regarding the ordinary conceptions of the physical world it must be said that the conscious conceptions after death are something different.

First of all, after death the human being meets those persons with whom he is karmically connected in his life. The departed one may meet many human souls in the spiritual world between death and a new birth. Since there interpenetrability is the rule, not impenetrability, he passes through them and by them, if I may use the expression; for him they are not there. Those to whom he has some kind of karmic connection are there. Through life here on earth we must attain increasing growth into a general world connection, even after death. The founding of societies based

purely on the spiritual is already a task of the present and of the future.

Why does one try to found a society such as the Anthroposophical Society? Why does one seek to unite human beings in a certain sense under such ideas? Because thereby a karmic bond is created between people who should find each other in the spiritual world, who should belong together in the spiritual world, something they would be unable to do if they carried on their lives in an isolated way here. Precisely by virtue of the possibility of sharing spiritual knowledge and wisdom with one another, a great deal is done for the life in the spiritual world. This then works back onto the physical-sensible world, which is continually under the influence of the spiritual world. What takes place here are actually only effects; the causes occur beyond in the spiritual world, even when we are here on the physical plane.

If we concern ourselves with a great deal that is accomplished with propaganda, we could say that it is possible to establish all kinds of unions, but regardless of the initial great enthusiasm from which they derive they are usually dedicated minimally to spiritual concerns. Many associations have as their goal to transform the earth gradually into an earthly paradise.

Even before these past three years there were numerous such associations in which people worked toward gradually transforming Europe into a social paradise! What is taking place now doesn't especially support the hope that things will go as these people intended.

On the other hand, however, the working together of the physical world with the spiritual is extremely complicated. Nevertheless, it must be said that when associations are formed under the light of spiritual science, people work together not only on the world of effects but on the world of causes that lie behind the sense-perceptible effects. One must permeate oneself with this feeling if one wishes to understand properly the infinitely deep significance for humanity of living together in spiritual work both in the present and in the future.

This cannot result from any sort of merely casual association; it is a holy mission laid upon humanity of the present and the future by the divine-spiritual beings who guide the world. There are certain conceptions about the super-sensible world that human beings will have to take up, because fewer and fewer super-sensible conceptions will come from the sense world. You could say that super-sensible

concepts are more and more driven out of the sense world by the advance of natural science. Thus human beings would gradually be entirely shut off from the spiritual world if they received no super-sensible, spiritual concepts. They would condemn themselves after death to being completely united with the mere physical earth, to being united also with what the physical earth will become.

The physical earth will become a corpse in the future, however, and the human being will face the terrible prospect of condemning himself, as soul, to inhabit a corpse unless he resolves to learn about the spiritual world, to take root in the spiritual world. Spiritual science's undertaking is thus a serious, significant task. We must call this task before our souls as a holy thought every day so that we never lose our fervour for this justified concern of spiritual science.

Such conceptions can be enlarged upon more and more when we work with what has already come into our spiritual stream in the many concepts about this spiritual world. Everything that comes to us in such concepts enables us to become free from bondage to the earthly, to what is destructive in the earthly, in order to work in other directions. We will still continue to be united with the souls we have left behind on the

earth to whom we are karmically connected, and we will also be united with the earth, but united from different places. Indeed, we are more intensively bound to the souls we have left behind on earth if we are connected with them from higher spiritual regions, if we are not condemned by a purely materialistic life to haunt the earth, as it were, when that is the case, we cannot be joined in love with anything on earth but are really only centers of destruction.

You see, my dear friends, if we gradually develop our consciousness here from childhood on — well, we know how this consciousness grows and develops, we don't need to describe it. After death totally different processes prevail so that we gradually acquire the consciousness that we must acquire for the life between death and a new birth. Here on earth we walk around and do things, we have experiences, but it is not the same after death, when this is no longer necessary. What is necessary, however, is that we disengage ourselves from the powerful intensive element that is united with us when we have relinquished the physical body. When we have passed through the portal of death, we have grown together with the spiritual world described here by spiritual science. We describe it as the world of higher hierarchies: Angels, Archangels, Archai, Exusiai,

Dynamis, Kyriotetes, and so on; we describe it as the world of the higher hierarchies and the deeds and experiences of these hierarchies. Here the world is outside us, we are surrounded by the world of the mineral kingdom, of the plant kingdom, of the animal kingdom. When we have passed through the portal of death, these spiritual beings that we have enumerated as the higher hierarchies, and even the worlds of these beings, are within us. We are united with them, we cannot at first distinguish ourselves from them. We live in them through their permeating us.

This is a difficult concept, but we must accustom ourselves to it: here we are outside the world, there we are within the world. There our being spreads itself over the entire world, but we are not able to distinguish ourselves in it. After death we are stuffed full, as it were, with the beings of the higher hierarchies, and with what these hierarchies do. It is most important that we first be able to separate the nearest hierarchy by which we are permeated, the hierarchy of Angels, Archangels, and Archai, from the higher hierarchies. Over there we do not come to a proper ego-consciousness at all (I have already described this maturation of ego-consciousness from other points of view in cycles and lectures). We do not come to a proper ego-consciousness over there if we

are unable to find the force in us to distinguish what is in us: an Angel? an Elohim? Which is a being from the hierarchy of Angeloi? Which is a being from the hierarchy of the Exusiai, the Spirits of Form? Over there we must learn to distinguish, we must have the power to separate what we want to know from what is united with us; otherwise it is in us, not outside us. Here we must come together with what is outside us, we must look at it; there we must disengage it from us, so that we may be united with it.

At the present stage of humanity's evolution, the world is such that we can release what we otherwise bear within us as if in a sleeping state only by acquiring spiritual concepts, those spiritual concepts that here people find so uncomfortable because they have to make a little bit of art effort, more effort than for ordinary concepts. If an individual acquires spiritual concepts, these concepts develop a tremendous force after death through which he gains the ability to recognize the spiritual world, to penetrate it. This is very important. People find it uncomfortable today to acquire spiritual concepts. They would rather go to presentations where slides are shown or something of that sort, so that they have to do as little super-sensible thinking as possible, since they can see everything. Or they like at least to go to

presentations where they are told about things that they usually have before their eyes. But people avoid the effort of elevating themselves to concepts that are more difficult because they refer to no outer object, because their object is the facts to which they are related in the super-sensible world. Over there, however, they are the forces that first give the world to us in its reality.

Thus through spiritual ideas and concepts, we gain for ourselves the wisdom we need in order to have light on the other side; otherwise everything is dark. For what is acquired here as wisdom is light over there, spiritual light. Wisdom is spiritual light. In order that it may not be dark over there, we need wisdom. And if we do not acquire any spiritual concepts, we provide the best means to having no light in the spiritual world. Without light, one then moves out of the sphere that should be illuminated and comes back to the earth, where, being dead, one wanders around as a destructive center on earth. At best one can then be used by a black magician to give inspiration for very special projects and destructive works on earth.

Wisdom is therefore necessary so that one may have light after death. After death, however, an individual not only needs the ability to disengage himself from

the beings of the spiritual world and have them before him but he also needs the capacity for love after death. Otherwise he would not be able to develop in the right way relationships to the beings that are seen through wisdom. One needs love. But the love that is developed here on earth is essentially dependent on the physical body; it is a feeling, which here in the physical world is dependent upon the rhythm of breathing. This love we cannot take over into the spiritual world. It would be a total illusion to suppose that the love developed here, especially at the present time, can be taken over into the spiritual world.

However one does take into the spiritual world all the force of the love from what one gains here in the physical world through sensory perception, through life with physical being. Love is already enkindled through the understanding that is developed here in the physical world for this physical world. And precisely such experiences as the experience of viewing the world with modern natural science — if one takes them up as feelings — develop love for the other side. Love may be something lofty or debased depending on the realm in which it unfolds. If you pass through the portal of death and must remain in the region of the earth as a destructive center, you have also developed a great deal of love, of course (for

having to remain is a consequence of your having been united with purely natural scientific concepts), but you apply this love to the work of destruction, you love the work of destruction, and you are compelled to observe how you yourself love this destructive work.

Yet love is something noble when a person can rise to higher worlds and love what he conquers for himself through spiritual concepts. Let us not forget that love is something base when it works in a lower sphere, but it is noble and lofty and spiritual when it works in a higher, spiritual sphere. This is the essential point, the question of what it is approaching. Without being conscious of this, we cannot look at things in the right way at all.

You see, it is concepts such as these about the human being's life after death that an individual must make his own today. It is no longer adequate for humanity of the present time and it is especially inadequate for humanity of the near future for the preacher to say that they must believe this or that, that they must prepare themselves for eternal life. This remains inadequate if the preacher is never able to say something definite about the world the human being actually enters when he passes through the portal of death. In earlier times this was sufficient,

because the natural scientific, naturalistic concepts did not yet exist, because human beings were not yet infected by the merely material interests that have gradually laid hold of everything since the sixteenth century.

In earlier times it was sufficient to speak to people about the super-sensible world in the way in which the religious faiths still want to speak. Today this will no longer do. Today people often get themselves into difficulties precisely because they wish to promote eternal bliss in an egoistic way through the religious faiths. This is done out of deep sympathy for humanity, it must be noted. In this way, however, people entangle themselves all the more in the physical-sensible, in the naturalistic world, thus obstructing the ascent after passing through the portal of death.

When this happens, an entirely different situation arises, one that makes it necessary to emphasize very strongly that in the present and in the future spiritual science must be pursued by humanity. People have a deplorable situation when they can create for themselves no spiritual scientific conceptions for the life after death. Spiritual science is at the same time something that one must try to spread. Thus out of

deep sympathy for people, out of an inner compassion, spiritual science is something that must be spread further, because it is deplorable what happens when people resist spiritual scientific conceptions, when they resist by their lack of understanding.

We must be absolutely clear, however, that the spiritual world is present everywhere. Just think, the world in which the dead are with the dead, in this super-sensible world, the threads that join the dead to those still living, the threads that join the dead to the higher hierarchies, belong to the world in which we stand. Just as the air is around us, so truly is this world always around us. We are not separated from this world at all; only by conditions of consciousness are we separated from the world we cross into after death. This must be firmly emphasized, for even within our circle not everyone is clear about the fact that the dead will fully find the dead again, that we are separated only as long as we are in the physical body. The other is without the physical body, but all those forces must be acquired that bring us together with the dead through our disengaging ourselves from them. Otherwise they live in us, and we cannot become aware of them! We must also bring into the right sphere the force of love that is developed here

through natural scientific conceptions, for otherwise this force becomes an evil force for us over there. Precisely the love that is developed through natural scientific conceptions is able to become an evil force. A force in itself is neither good nor evil; it is one or the other according to the sphere in which it manifests.

Just as we stand in connection with this super-sensible world in which the dead reside, so also is the super-sensible world projected into this physical-sensible world, though in a different way. Indeed, the world is complicated, and comprehension of it must be acquired slowly and gradually. But one must have the will to do so.

The spiritual world projects into our world. Everything is interpenetrated by the spiritual world. In the sense-perceptible there is everywhere a super-sensible element. The super-sensible element that has to do with man's own sense-perceptible nature must be of very special interest to him. Now I beg you to note the following very carefully, for it is an exceedingly important conception. We human beings consist of body, soul, and spirit, but that is by no means an exhaustive statement concerning our being. Our body, our soul, our spirit are what first approach our consciousness, as it were, but they are not

everything standing in connection with our existence. Not in the least! What I am about to say is connected with certain mysteries of human becoming, of human nature, which must be known today and become ever better known.

When the human being enters into earthly existence through birth, acquiring his physical body, he does not gain only the possibility of giving his existence to his own soul. I beg you to consider this well. The human being by no means knows everything about this physical body. Many things go on in it about which he knows nothing! He gradually comes to know what goes on in this physical body, yet in a very unsuitable way, through anatomy and physiology. If we had to wait for nourishment until we understood the process of digestion — well, one could not even say that people would have to die of hunger, for it is unthinkable that one must know something about what the organs have to do in order to prepare food for the organism! Thus a human being comes into this world with the organism in which he has clothed himself but without extending down into this organism with his soul. The opportunity therefore exists a short time before we are born (not very long before we are born) for another spiritual being in addition to our soul

to take possession of our body, of the subconscious part of our body.

A short time before we are born we are permeated by another being; in our terminology we would call it an Ahrimanic spirit-being. This is within us just as our own soul is within us. These beings spend their life using human beings in order to be able to be in the sphere where they want to be. These beings have an extraordinarily high intelligence and a significantly developed will, but no warmth of heart at all, nothing of what we call human soul warmth (*Gemüt*). Thus we go through life in such a way that we have both our souls and a double of this kind, who is much more clever, very much more clever than we are, who is very intelligent, but with a Mephistophelian intelligence, an Ahrimanic intelligence, and also an Ahrimanic will, a very strong will, a will that is much more akin to the nature-forces than our human will, which is regulated by the warmth of soul (*Gemüt*).

In the nineteenth century, natural science discovered that the nervous system is permeated by electrical forces. Natural science is right. But when natural scientists believe that the nerve-force that belongs to us as the basis of our conceptual life has something to do with electrical streams that go

through our nerves, then they are incorrect. For the electrical streams, which are the forces put into us by the being I have just mentioned and described, do not belong to our own being at all. We carry electrical streams in us, but they are of a purely Ahrimanic nature.

These beings of high intelligence, but of purely Mephistophelian intelligence, and with a will more akin to nature than can be said of the human will, these beings once decided out of their own will that they did not want to live in that world in which they were destined to live by the wisdom-filled gods of the higher hierarchies. They wanted to conquer the earth, and to do this they need bodies; they do not have bodies of their own. They make use of as much of the human body as they can, because the human soul cannot entirely fill up the human body.

As the human body develops, these beings are able to enter this human body at a definite time before the human being is born, and below the threshold of our consciousness they accompany us. There is only one thing in human life that they absolutely cannot endure: they cannot endure death. Therefore they must always leave this human body, in which they have established themselves, before that body

succumbs to death. This is a very harsh disappointment again and again, for just what they want to attain — to remain in human bodies beyond death — is thwarted. To do this would be a lofty achievement in the kingdom of these beings. Up until now they have not attained it.

Had the Mystery of Golgotha not occurred, had Christ not passed through the Mystery of Golgotha, conditions on earth would have been such that these beings would long ago have attained the possibility of remaining within the human being when he is karmically predestined for death. Then they would have completely triumphed over human evolution on earth, they would have become masters of human evolution on earth.

It is of tremendous and profound significance to have insight into the connection between Christ passing through the Mystery of Golgotha and these beings who want to conquer death in human nature but are not yet able today to endure it. They must always avoid experiencing in the human body the hour when the human being is predestined to die. They must avoid maintaining his body beyond the hour of death, of prolonging the life of his body beyond the hour of death.

This matter of which I am now speaking has long been known to certain occult brotherhoods. They knew these things well and withheld them from humanity (again, we do not want to discuss their right to do so). Today conditions are such that it is impossible not to equip people gradually with such concepts, which they will need when they have passed through the portal of death. Everything that the human being experiences here, even what he experiences below the threshold of consciousness, he needs after death, because he must look back upon this life, and in looking back this life must be entirely comprehensible. The worst thing is for him to be unable to do this. An individual will not have sufficient concepts to understand this life on looking back at it if he cannot shed light on a being that takes over a portion of our life. This is an Ahrimanic being, which takes possession of us before our birth and always remains there, always creating a figure around us in our subconscious. This will be the case unless we can again and again shed light upon it. For wisdom becomes light after death.

These beings are in general very important for human life, and knowledge of them must gradually lay hold of the human being, and will lay hold of him. Only it must lay hold of human beings in the right

way. It must not be disseminated to humanity only by those occult brotherhoods who make it a power issue, intending thereby to enhance their own power. Above all it must not be guarded further for the sake of enhancing the power of certain egotistically minded brotherhoods. Humanity strives for universal knowledge, and that knowledge must be disseminated.

In the future it will no longer be wholesome for occult brotherhoods to be able to employ such things for the extension of their power. In the coming centuries human beings must increasingly gain knowledge of these beings. The human being in the coming centuries will have to know more and more that he bears such a double within him, such an Ahrimanic-Mephistophelian double. The human being must know this. Today the human being is already developing a great many concepts, but they are actually obscured, because the human being does not yet know how to deal with them in the *right* way. The human being develops concepts today that can have a proper basis only when they are brought together with the facts that lie at their foundation.

And here something is disclosed that in the future must really be followed up if the human race is not to

experience endless hindrances, really endless horrors. This double about which I have spoken is nothing more or less than the creator of all physical illnesses that emerge spontaneously from within; and to know him fully is organic medicine, illnesses that appear spontaneously from within the human being come not through outer injuries, not from the human soul, they come from this being. He is the creator of all illnesses that emerge spontaneously from within; he is the creator of all organic illnesses. And a brother of his, who is not composed Ahrimanically but Luciferically, is the creator of all neurasthenic and neurotic illnesses, all the illnesses that are not really illnesses but only nervous illnesses, hysterical illnesses as they are described. Thus medicine must become spiritual in two directions, The demand for this is shown by the intrusion of views such as those of psychoanalysis and the like, where one keeps house with spiritual entities, as it were, but with inadequate means of knowledge so that one can do nothing at all with the phenomena that will intrude more and more into human life. For certain things need to happen, things that may even be harmful in a certain direction, because the human being must be exposed to what is harmful in order to overcome it and thereby gain strength.

As I have said, this double is really the creator of all illnesses that have an organic foundation that are not merely functional. In order to understand this fully, however, one must know a great deal more. One must know, for example, that our entire earth is not the dead product that mineralogy or geology thinks it to be, but it is a living being. Geology knows as much of the earth as we would know about the human being if we knew only the skeletal system. Imagine that you were unable to perceive other people with usual sense perception and instead there were only X-rays of our fellow human beings. Then you would know only the skeletal system of your acquaintances. You would know as much about the human being as the geologists and science in general know about the earth. Imagine coming in here and of all the respected ladies and gentlemen you find here you would see nothing more than bones. Then you would have as much consciousness of the people present here as science has of the earth.

The earth, which is known only as a skeletal system, is a living organism. As a living organism it works upon the beings who walk around on it, including human beings themselves. And just as the human being is differentiated within regarding the distribution of his bodily organs, so the earth is also

differentiated regarding what it develops out of its living nature, by which it influences the people who walk around on it. When you think, you are not exerting your right index finger or your left big toe but your head. You know perfectly well that you do not think with your right big toe; you think with your head. Thus things are distributed in the living organism, which is differentiated. Our earth is differentiated in the same way. The same things do not at all stream out everywhere from the earth onto its inhabitants. In the different regions of the earth, something entirely different streams forth. There are different forces, among them magnetism and electricity, but also forces that enter more into the realm of the living. All these forces come up out of the earth and influence people in the most varied ways at different points on the earth. They influence the human being in various ways according to the geographical formation.

This is a very important fact. What the human being is initially as body, soul, and spirit has really very little direct relation to these forces that work up out of the earth. But the double about which I have spoken chooses to be related to these forces that stream up out of the earth. And indirectly, by way of mediation, the human being as body, soul, and spirit stands in

relation to the earth, and to that which rays out at various points. This is due to the fact that his double cherishes the most intimate relationship to what streams forth there. There beings that take possession of the human being as Ahrimanic-Mephistophelian beings a short time before he is born have quite highly developed tastes. Some of these beings are especially pleased with the Eastern hemisphere: Europe, Asia, Africa. They choose to make use of the bodies of human beings born there. Others choose bodies born in the Western hemisphere, in America. What we have as a dim image in our geography is for these beings a living principle of their own experience. They choose their dwelling place according to this.

From this you will see further that one of the most important tasks of the future will be to foster again something that has been interrupted: geographic medicine, medical geography. With Paracelsus it was torn away from the ancient atavistic wisdom. Since then it has hardly been nurtured because of materialistic views. It must take its place again, and many things must become known again if we are to come to know the connection of the illness-producing being in man with earthly geography, with all the fusions, with all the outward radiations that emerge from the earth in the various regions. It is very

important for the human being to become acquainted with these things, for his life depends on it. In a very definite way he is inserted into this earthly existence by this double, and this double has his dwelling place within, within the human being himself.

This has become so infinitely important only in the fifth post-Atlantean epoch and will become especially important to human beings in the very near future. For this reason spiritual science must now spread, and this is now especially important because the present time calls upon the human being to reach an understanding of these things in a conscious way in order to find a relationship to these things. The human being must become strong in this epoch in order to adapt his existence to these beings.

This epoch began in the fifteenth century, our present period beginning in 1413. The fourth post-Atlantean period, the Greco-Latin, began in 747 B.C. and lasted until 1413. This was a time when a milder incision in history took place. The fifth post-Atlantean epoch began at that time, and we continue to live in it now. Only gradually is it bringing forth its special characteristics in our time, although these have been in preparation since the fifteenth century. In the fourth post-Atlantean epoch it was chiefly the Intellectual

Soul (*Verstandes- und Gemütseele*) that was developed; now it is the Consciousness Soul that is being developed in the general evolution of humanity.

When the human being entered into this epoch, the guiding spiritual beings had to consider his special weakness in relation to this double. Had the human being taken into his consciousness very much of everything connected with this double, it would have gone badly, very badly for the human being. Already in the centuries before the fourteenth century, the human being had to be prepared by being protected, so that he would take in very little of what was suggestive in any way of this double. Therefore the knowledge of this double that existed throughout earlier ages was lost. Humanity had to be guarded so that it would not take up anything of the theory of this double; not only this, however, but it had to come in contact as little as possible with anything connected with this double.

For this purpose a very special arrangement was required. You must try to understand what developed at that time. In the centuries preceding the fourteenth century, the human being had to be guarded from this double. The double had to be gradually withdrawn from man's circle of vision. Only now is he gradually

permitted to come into it again, now when the human being must adapt his relationship to him. A really significant arrangement was required, which could be attained only in the following way. Since the ninth or tenth century, conditions in Europe were gradually adjusted in such a way that the European people lost a certain connection that they had formerly, a connection that was still important for human beings in earlier centuries, the sixth and seventh centuries A.D. Beginning in the ninth century and especially from the twelfth century on, the entire shipping exchange with America with the *kind* of ships there were at that time, was abolished.

This may sound very strange to you. You will say, "We have never heard anything like this in history" In many respects, history is just a *fable convenue* a legend; for in earlier centuries of Europe develop ships continually sailed from the Norway of that time to America. Of course it was not called America it had a different name at that time. America was known to be the region where the magnetic forces particularly arose that brought the human being into relation with this double. For the clearest relations to the double proceed from that region of the earth that comprises the American continent. And in the earlier centuries people sailed over to America in Norwegian ships and

studied illnesses there. The illnesses in America brought about under the influence of earthly magnetism were studied by Europe. And the mysterious origin of the older European medicine is to be sought there. There one could observe the course of illness that could not have been observed in Europe, where people were more sensitive with regard to the influence of the double.

Then it was necessary for the connection with America to be gradually forgotten, and this was essentially brought about by the Roman Catholic Church through its edicts. And only after the beginning of the fifth post-Atlantean epoch was America rediscovered in a physical, sense-perceptible way. This was only a rediscovery, however, which is so significant because the powers that were at work actually achieved their purpose: that nothing very much should be reported in the record of the ancient relations of Europe with America. And where it is reported it is not recognized, it is not known that these things relate to the connection of Europe with America in ancient times. The visits were nothing more than visits. That the Europeans themselves became the American people (as is said today when the expression “people” is confused with “nation” in an incomprehensible way) was possible only after the

physical discovery of America, the physical rediscovery of America. Earlier there were visits that were made in order to study how the double plays a very special role in the differently constituted Indian race.

For a long time before the beginning of the development of the fifth post-Atlantean epoch. Europe had to be protected from the influence of the Western world. This is the significant historical arrangement that was cultivated by wisdom-filled world powers. Europe had to be protected for a long time from all these influences; and it could not have been protected if the European world had not been completely shut off from America in the centuries before the fifteenth century.

The effort had to be made for a long time in the preparatory centuries to give something to European humanity that carried the finer sensitivity. You could say that the intellect, which had to take hold of its proper place in this fifth post-Atlantean epoch, had to be very carefully protected in its first appearance. What was supposed to be revealed to it had to be presented to it very gently. Often this refinement was similar to the refinement of education, where sound measures of punishment are also applied, of course.

Everything to which I am referring pertains, of course, to greater historical impulses.

Thus it happened that Irish monks in particular who were under the influence of the pure Christian-Esoteric teaching developed in Ireland, worked in such a way that the necessity was perceived in Rome to cut Europe off from the Western hemisphere. For it was intended that this movement arising in Ireland should spread Christianity over Europe in such a way, in these centuries before the fifth post-Atlantean epoch, that people would not be disturbed by all that was emerging from the sub-earthly regions in the Western hemisphere. Europe was to be kept ignorant of all the influences from the Western hemisphere.

This is a good Place to speak about these conditions. Columban and his pupil Gallus were essential individuals in the greatly significant mission movement that sought its success in Christianizing Europe by surrounding Europe at that time with spiritual walls, and allowing no influence to come from the direction I have indicated. Individualities such as Columban and his pupil Gallus, who founded the city where I am lecturing today and from whom it gets its name (St. Gallen) saw above all that the tender plant of Christianity could be spread in Europe only if

Europe were Surrounded by a wall, as it were, in the spiritual respect.

Behind the processes of world history lie deep mysteries filled with significance. The history taught and learned in schools is only a *fable convenue*. Among the facts most Important for an understanding of modern Europe is this one: that from the centuries when Ireland began to spread Christianity in Europe until the twelfth century, the Roman Church worked on the problem at the same time through papal edicts, which gradually forbade shipping between Europe and America, so that Europe completely forgot the connection with America. This lapse in memory was needed so that the early period of preparation in Europe for the fifth post-Atlantean epoch could be developed in the right way. And only when the materialistic period began was America discovered again to the West, as is related today. From the East, America was discovered under the influence of the greed for gold, under the influence of purely materialistic culture, which simply must be taken into account in this fifth post-Atlantean epoch, and to which man has to find a suitable relationship.

These things are actual history. And these things, I also think, clarify what is actually the case. The earth

is really something that must be called “living being.” In accordance with geographical differentiations, the most varied forces stream up out of the various territories. Therefore people must not be separated according to territory but must receive from one another what is good and great in each territory and what can be produced just there. Hence a spiritual scientific world view is intent upon creating something that can really be accepted by all nations in all regions. For people must advance in the mutual exchange of their spiritual treasures. This is the important point.

On the other hand, there very easily arises from individual territories the endeavor to increase power and power and power. And the great danger emerging from the one-sided way in which the evolution of modern humanity is advancing can be judged from concrete, from truly concrete conditions, only when one knows that the earth is an organism, when one knows what is actually occurring from the various points of the earth. In Eastern Europe there is relatively little inclination purely toward what streams out of the earth. The Russians, for example, are fervently connected through the soil, but they receive quite special forces out of the soil, forces that do not come from the earth. The secret of the Russian

geography consists of the fact that the Russian receives from the earth the light that is first imparted to the earth and then reflected back again from the earth. The Russian actually takes from the earth what streams toward it from outer regions. The Russian loves his earth, but he loves it because to him it is a mirror of the heavens. Because of this the Russian, even though he is so territorially minded, has something in this territorial inclination that is extraordinarily cosmopolitan although today this remains at a childlike stage — because the earth, moving through space, comes into relation to every possible part of the earth's environment. And when a person receives into his soul, not what streams upward from below in the earth but what streams downward from above and then upward again, then it is different from receiving streams directly from the earth, which are placed in a certain kinship to human nature. But what the Russian loves in his earth, with which he permeates himself, gives him many weaknesses, but above all it gives him a certain ability to conquer that double nature of which I have spoken previously. Therefore he will be called upon to offer the most important impulses to the epoch in which this double nature must finally be subdued, in the sixth post-Atlantean epoch.

A certain portion of the earth's surface shows the closest kinship to these forces. If a person goes to this place, he enters their realm; as soon as he goes elsewhere, he is again outside their realm. For these forces are geographic; they are not ethnographic, not national, but purely geographic forces. There is a region where the force streaming up from below has the most influence on the double, and where, because with the outstreaming forces it enters most into kinship with the double, it is again imparted to the earth. This is the region of the earth where most of the mountain ranges run, not crosswise, from east to west, but where the ranges primarily run, from north to south (for this is also connected with these forces) where one is in the vicinity of the magnetic North Pole. This is the region where above all the kinship is developed with the Mephistophelian-Ahrimanic nature through outer conditions. And through this kinship much is brought about in the continuing evolution of the earth.

Today the human being should not move blindly through earthly evolution; he must be able to see through such relationships. Europe will be able to come into a proper relationship with America only when such conditions can be understood, when it is known what geographical determinants come from

there. Otherwise, if Europe continues to be blind to these things, it will be with this poor Europe as it was with Greece in relation to Rome. This should not be; the world should not be geographically Americanized. First, however, this must be understood. Things should not be taken with such lack of seriousness as is so common today. Things have deep foundations, and knowledge is necessary today, not merely sympathy and antipathy, in order to gain a position in the connections in which present-day humanity is so tragically placed. Such things as we can discuss here more intimately can only be hinted at in public lectures. Yesterday I called attention to the necessity for spiritual science really to penetrate also into social and political concepts. For America's endeavor is to mechanize everything, to drive everything into the realm of pure naturalism, and gradually to extinguish European culture from the earth. It cannot be otherwise. Obviously geographical concepts are not concepts of a people as such. It is only necessary to think of Emerson in order to know that nothing is intended here as characteristic of a people. But Emerson was a man of European education through and through. This *simply* shows the two opposite poles that are developing. Precisely under such influences as have been characterized today, people such as Emerson develop, who develop as they do because

they confront the double with complete humanity. On the other hand, people are developing such as Woodrow Wilson, who is a mere sheath of the double, through whom the double himself works with special effectiveness. Such people are essentially actual embodiments of the geographic nature of America.

These matters are not connected with sympathy or antipathy, or with any kind of partisanship. They are connected solely with knowledge of the deeper causes of what human beings undergo in life. But it will achieve very little for the salvation of humanity unless clarification is given about what is really active in these matters. And today it is very necessary to make a connection again with much that had to be torn apart at the turning-point of a new epoch when the way to America was blocked. And I would like to offer human beings such as Gallus as a symbol of what you can feel and experience here in so many ways. They had to create a ground for their activity through the barrier they had erected. Such things must be understood.

Spiritual science alone will create real historical understanding. But you see prejudice upon prejudice will naturally pile up. For how could one think otherwise than that such knowledge too would begin

to be partisan! But this was one of the reasons that certain occult brotherhoods concealed these things, though this reason is a cowardly one. They were concealed for the simple reason that knowledge is often uncomfortable for people. People do not want to become universally human, and this is especially the case with those who are predisposed to unite themselves with geographic outstreamings.

Questions of public life will gradually become questions of knowledge, lifted out of the atmosphere into which they have been forced today by an overwhelming majority of humanity. They will be forced out of the mere sphere of sympathies and antipathies. What is effective will by no means be decided by majorities. But what is effective can only have its effect if people do not shrink back from receiving important facts into their consciousness.

You could say that I have spoken here today in this way because the *genius loci* of this place requires it of me. It has been pointed out to you in a special example that for people of the present it is not enough any more to know history, to take the ordinary textbooks in hand, for there one discovers only that *fable convenue* known today as history. What does one discover there about the important paths of

exchange — particularly those lying in the dim origins of medicine — that still led from Europe to America in the early Christian centuries? What exists, however, does not really cease to be just because people later render their consciousness blind to it, like the ostrich that sticks its head in the sand so as not to see and then believes that what he fails to see is not there. A great deal is concealed from people simply by the *fable convenue* called “history,” a great deal whose influence is quite near to contemporary man. Spiritual science will bring much more to light about the historical course of humanity, for people want to be clear about their own destiny, about the connection of their souls with their spiritual evolution.

Much of what has been historically lost spiritual science can bring to light. Otherwise humanity will have to decide to remain ignorant about a great deal that is close at hand. And although the human being of the present is informed about everything but how he is informed! — he will be able to make a judgment about the present only from a spiritual scientific standpoint. For with all due respect (you know one always says “with all due respect” when one says something unflattering), humanity is informed today about all sorts of things by the press, but it is informed by the press in such a way that the essential aspect,

the true aspect, the real aspect, that which matters, is hidden.

And the human being must come to this degree of the knowledge of reality! This is not in the least something either personal or impersonal directed against the press, but it is intended to show that the press is connected with the active forces of the present and cannot be otherwise. Things cannot be otherwise, but man must be conscious of them. The great error is for a person to believe he must criticize things. What he must do is characterize them. This is the point.

I have tried to give you today a picture of many kinds of impulses that are active in the individual human being and in humanity as a whole. Apart from the particulars about which I have spoken, I wanted most of all to call forth, through the kind of impulse I have touched upon, a feeling for how the human being must notice the way in which he is imbedded with his whole being in a concrete spiritual world, with concrete spiritual beings and concrete spiritual forces. I do this not only so that we grow into the world we enter after death and in which we live between death and a new birth but also, while we are here in the physical world, so that we may understand this

physical world if we understand the spiritual world at the same time.

Medicine can endure only if it is a spiritual science, for illnesses come from a spiritual being that only makes use of the human body in order to profit from it, which it cannot do in the place assigned to it by the wise guidance of the world, against which it has revolted, as I have shown you. This is actually an Ahrimanic-Mephistophelian being within the human nature, which before birth is inhaled into the human body as into its home and leaves this human body only because it may not endure death under its present conditions, which cannot overcome death. Illnesses emerge because this being works in the human being. And when remedies are employed it means that something is given to this being from the outer world that it otherwise seeks through the human being. If I provide a remedy for the human body when this Ahrimanic-Mephistophelean being is at work, I give it something else. I stroke this being as it were. I come to terms with it, so that it lets go of the human being and becomes satisfied with what I have tossed into its jaws as a remedy.

All these things are just beginning, however. Medicine will become a spiritual science. Just as

medicine was known as a spiritual science in ancient times, so it will again come to be known as a spiritual science.

Now, of course, I will also have called forth in you this feeling: that it is necessary not only to acquire a few concepts from spiritual science but to feel one's way into it; for in doing so one feels one's way also into the human being. The time has come when many scales will fall from people's eyes, even regarding outer history, for example, as I proved a couple of days ago in Zurich. There I at least showed that it is not perceived outwardly by the human being but is dreamed in reality, that one understands it only if one grasps it out of the dream of humanity not as something that is accomplished outwardly.

It is to be hoped that these things will then be carried further by the force that humanity has acquired in very small part (all too small) in what we call the anthroposophical movement. But this anthroposophical movement will be connected with what humanity will have to pursue in the future as its most important concerns. We must often remind ourselves of that simile that I have often used. The very clever people in the world think, "Oh, those anthroposophists; that is only a sect with all kinds of

fantastic stuff, with all kinds of foolishness in their heads. The educated part of humanity need not bother itself with that.” This “educated part of humanity” thinks today about this sub-earthly, sectarian assembly among anthroposophists and theosophists in the same way, although modified by time, that the Romans, the distinguished Romans, felt when Christianity was spreading. The difference is that at that time the Christians had to be physically down below in catacombs; up above those things went on that were regarded by the distinguished Romans as the only right, while the dreaming Christians were down below. In a couple of centuries this was different. Romanism was swept away, and what had been down in the catacombs came up. What had ruled civilization was cast out.

Such comparisons must strengthen our forces, they must live into our souls so that we find strength in them, because we ourselves must still work in small circles. But the movement that is characterized by this anthroposophical stream must develop the force that can also actually come up. Once up above, to be sure, it finds little understanding for its spiritual basis. In spite of this, however, we must again and again think back to something like these conditions of the early Christians in the Roman catacombs. Despite the fact

that it was sub-earthly, to a much greater degree than the anthroposophical movement is today, it nevertheless found its way to the surface. And many of those within this anthroposophical movement who have come to an understanding of spiritual concepts have already found the possibility in the sphere in which these spiritual concepts, which here are wisdom, unfold as light, of reckoning with that light.

And we must say again and again that among the membership that works together in the anthroposophical movement there always stand side by side those who are in the physical world and those who are already beyond in the super-sensible world, who have already passed through the portal of death and who are keepers today of what is gained here as spiritual wisdom. In this connection we can think of quite a number of members whose souls reside in the super-sensible. At this moment we remember Fraulein Sophie Stinde, one of our faithful coworkers on the building in Dornach. I think we will recall her today because it is a year ago in these days that her physical death-day took place, which is the super-sensible birthday for spiritual life.

What matters, my dear friends, is that we really strive to stand within the positive anthroposophical

movement, to deepen in ourselves the feeling that we take up the concrete concepts about the spiritual world through what is really united with us. Now these are difficult times. We know that there are even more difficult times ahead. But whatever the conditions may be with regard to our being together on the physical plane, however long or short a time it may be until we meet again, let me say to you that we want to feel together and think together even if we are spatially separated from one another. We want always to be together in our spiritual scientific endeavors.